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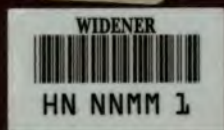
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AND
RULES OF DISCIPLINE

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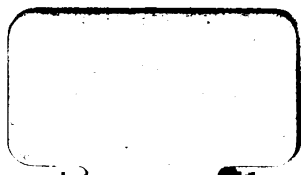
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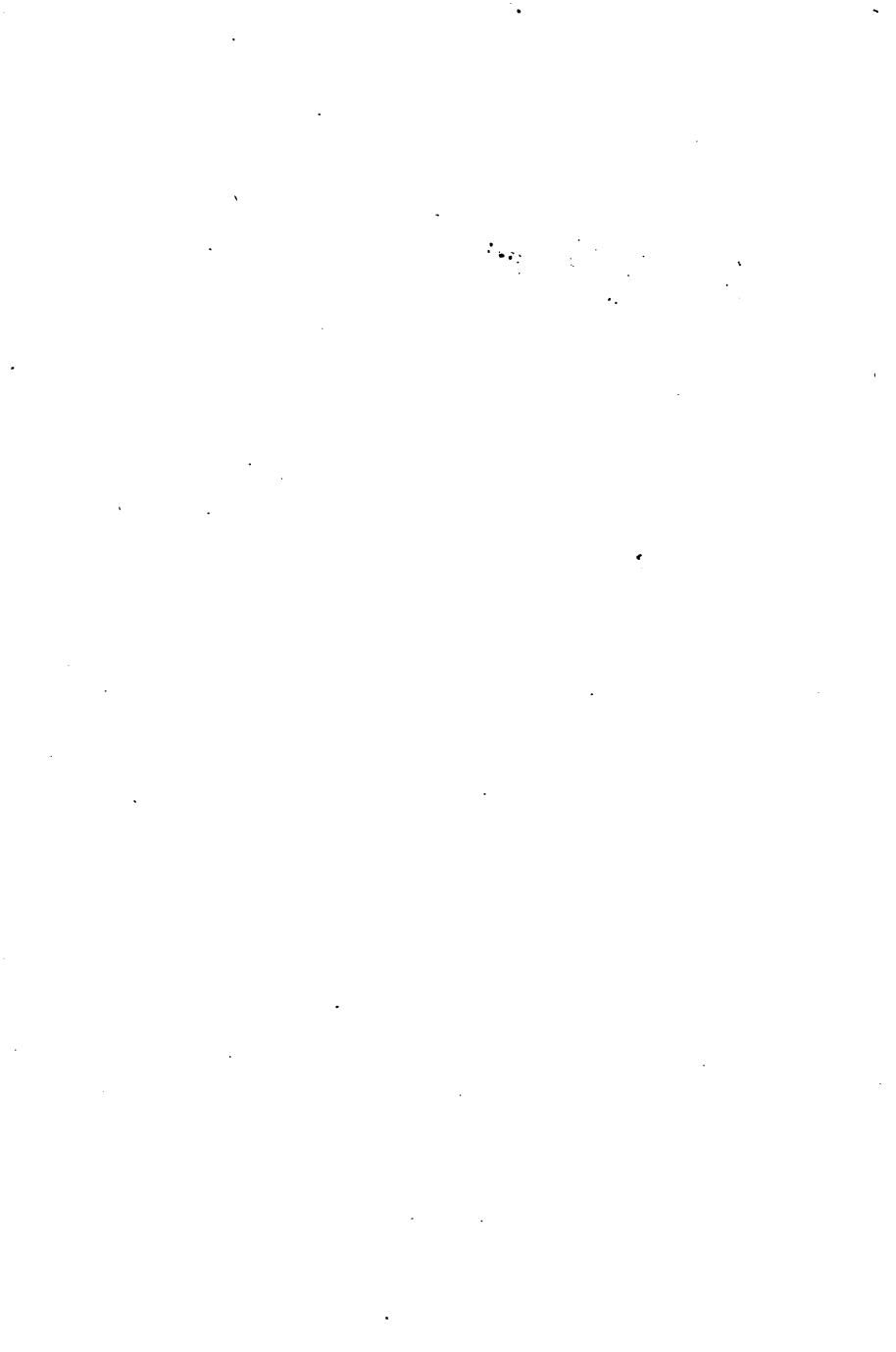


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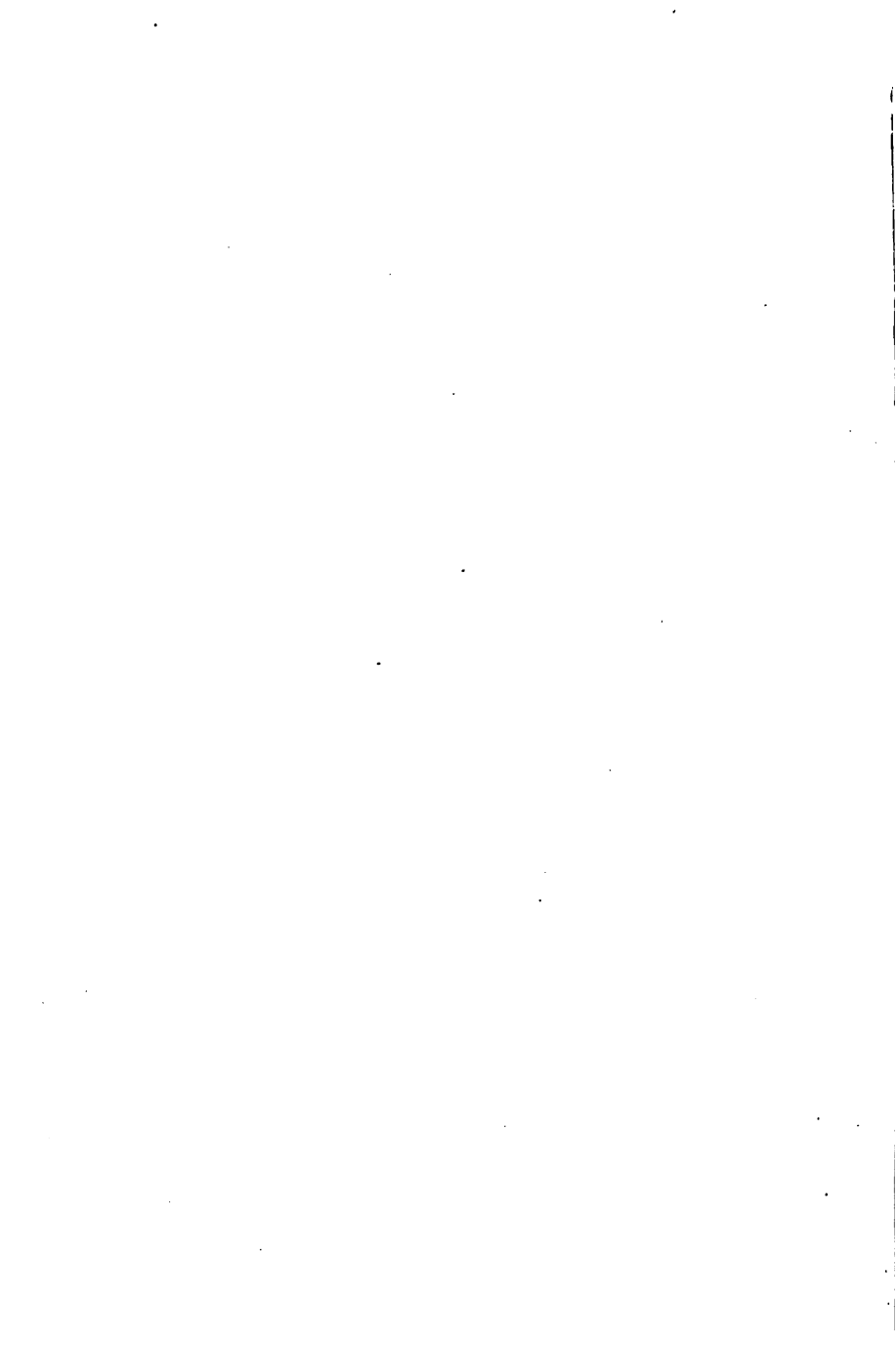
SWARTHMORE, PENNSYLVANIA











PRINCIPLES, ADVICES
AND
RULES OF DISCIPLINE
OF
BALTIMORE
YEARLY MEETING OF FRIENDS

HELD ON PARK AVENUE

The Lord Baltimore Press
THE FRIEDENWALD COMPANY
BALTIMORE, MD.
1902

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PRINCIPLES, ADVICES
AND
RULES OF DISCIPLINE

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971).

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INTRODUCTION.

It is the belief of the Religious Society of Belief. Friends that God manifested himself in Jesus Christ; and that the Spirit which was in Jesus is revealed in the human Soul and constitutes the Rock on which the Church is founded, and it became evident at an early date that those so believing should meet together for the consolation and strength of one another.

Pursuant to the design of the Gospel, the nature of which is to produce peace on Earth and good will to men, a care arose that the Church should prosper in Righteousness and its members act in Christian harmony, and that they should ever be mindful of the declaration which He, the blessed Shepherd, gave of his flock, "By this shall all men know that ye are my disciples, if ye have love one to another." Reasons for Discipline.

For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers to which we are exposed, the following rules, which have been

from time to time adopted by the Society, now form our Code of Discipline.

For the more regular and effectual support of the order of the Society, it will be observed that, besides the usual meetings for the purpose of Divine worship, others, for the administration of our Discipline, are instituted; all of which are either immediately or remotely accountable to the Yearly Meeting. These meetings have distinct allotments of service, and experience has abundantly shown that, when this service is attended to, in uprightness and dedication of heart, with an eye single to the honor of our Holy Head, and the benefit and edification one of another, in the love wherewith He hath loved us, our assemblies are favored with His aid and direction.

Meetings have
various
functions.

While we earnestly recommend this work to the notice and regard of Friends, we are convinced that an acquaintance with the letter of our Discipline will be insufficient, unless, in the exercise thereof, we are careful to move and act under the immediate influence of the pure love of the Gospel.

May we, therefore, in our meetings for the administration of the Discipline, humbly seek to be clothed with the spirit of wisdom and

charity ; this will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension toward each other, and, being preserved in fellowship agreeably to the declaration, "one is your master, even Christ, and all ye are brethren," a qualification will be experienced in our several stations and movements, to build up one another in that faith which works by love, to the purifying of the heart.

Department in
administration
of Discipline.

In conclusion, we desire, in an especial manner, that our youth, of the present and succeeding generations, may be early and fully instructed in our religious principles, and in the nature and design of our Christian Discipline ; and through Divine assistance, be enabled to adorn our holy profession, by a conversation and conduct consistent with godliness and honesty.

Instruction of
youth in
principles.

BALTIMORE YEARLY MEETING OF FRIENDS.

FROM ancient records, it appears that the first General Meeting, in Maryland, was held on West River, in the year 1672. That for many years, the Meeting was held, alternately, at West River, on the western shore, and at Tredhaven, on the eastern shore of Maryland. That, agreeably to an arrangement which took place in the year 1790, it was decided to hold the Yearly Meeting in Baltimore only, and to be composed of Representatives from the Quarterly Meetings on the western shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, to which was afterwards added the state of Ohio. But in the year 1812, Friends west of the Alleghany mountains, were separated from it, and authorized to establish a new Yearly Meeting in the state of Ohio. Again, in 1866, Prairie Grove Quarterly Meeting, in the state of Iowa, was included and remained a constituent part of Baltimore Yearly Meeting until 1875, when, by the joint action

of that Quarter and Blue River Quarterly Meeting, in Indiana and Illinois, under minutes of approval from the Yearly Meetings of Baltimore and Indiana, the new Yearly Meeting of Illinois was established.

Baltimore Yearly Meeting is now composed of Friends on the western shore of Maryland, and the adjoining parts of Pennsylvania and Virginia.

The Yearly Meeting is to be held on the last Second day in the Tenth month, a public meeting for worship, at 10 o'clock, in the morning of the day preceding, a youth's meeting at 3 o'clock in the afternoon, and a meeting for worship at 8 o'clock in the evening. The meeting for business convenes at 10 o'clock on Second day morning; the Yearly Meeting of Ministers and Elders, on the Seventh day of the week preceding, and is to be opened at 11 o'clock, in the morning. A devotional meeting shall precede each morning session of the Yearly Meeting at 9.15 o'clock, to be in charge of a Standing Committee of the Yearly Meeting.

The representatives from the Quarterly Meetings are, at the close of the first session of the meeting for business, to meet and propose a clerk, an assistant clerk and a reader.

Time of Yearly Meeting.

Meeting of Ministers and Elders.

Devotional Meeting.

Appointment of Clerks.

ing clerk, whose names are to be reported at the opening of the next session, and who, if approved, will continue in office until their successors are appointed.

Representatives having the care of the reports from the Quarterly Meetings, are to put them into the hands of the clerk of the Yearly Meeting, before the opening of the meeting for business, in order that time may be saved to the meeting, by a previous entry of the names of the representatives. No representative ought to withdraw from, or leave the meeting, before the Yearly Meeting ends, without permission being first requested and granted.

Custody of Reports.

Representatives to be excused.

The design of our annual meetings, in their first constitution, being to extend a general oversight and care of the churches, pertaining to our Christian communion, it remains to be our fervent desire, that good order, unity, and concord, may be maintained among us. We know that love and unity, founded upon Christian principles, are promotive of truth and righteousness among ourselves; and we believe, also, that when conspicuous in us, they have their influence upon those around us. Under these considerations, we fervently desire, and humbly

Unity and good order.

hope, that He who hath, to the present day, preserved us a people, highly favored, will be graciously pleased, still to animate us with a zealous concern, that love and good will Love and good will to predominate. may predominate in us individually, and that union, peace, and harmony, may prevail in every department of the family. And finally, dear Friends, collectively and individually, may all our meetings be held in the Spirit of Christ; may the aged among us be ex- The aged, the the middle aged and the youth to be faithful. amples of every Christian virtue, and evince, by the calmness of their evening, that their day has been blessed. May the middle aged not faint in their stations, but, together with their elder and younger brethren, firmly support, yea, exalt, the several testimonies which we are called to maintain. And, may the beloved youth, bend early and cheerfully under the forming power of Truth, that each, standing in his allotment, the harmony of the building may be preserved, and we truly grow up, a holy temple for the Lord.

MEMBERSHIP.

APPLICATIONS for membership are to be made to the Overseers of the Monthly Meeting which the person desires to join. The application having been minuted, a committee is to be appointed to visit the applicant

Applications:
how made and
considered.

and ascertain whether his or her request rests upon sound and sufficient grounds. The committee is to report its judgment in reasonable time, and if the meeting is satisfied that membership will be profitable to the applicant and to the meeting, it will enter a report to that effect and direct the clerk to notify the person of his acceptance.

Birthright.

Any child born while its parents are in membership has a birthright in the Society, and when but one parent is a member, the child can acquire membership upon the request of both parents if the meeting applied to is satisfied to receive it.

Committee to
extend care
to children
and others.

A committee should be appointed annually in each Monthly Meeting to extend care toward children, one of whose parents only is a member, and toward others in attend-

ance upon our meetings who manifest a friendly interest in our principles, to see that in due season, an invitation is extended to such and the way opened for application for membership.

If any of our members shall join another religious organization, the Overseers should inform the Monthly Meeting thereof, when a committee should be appointed to give proper attention to the case, and if they report that in their judgment further care would not be profitable, the meeting should release such person from membership and inform them thereof.

When any of our members absent themselves from meeting for a period of five years, without assigning a sufficient reason for such absence, Monthly Meetings having extended the needful care, may have the privilege of releasing them from membership.

When certificates of removal from one Monthly Meeting to another are received, they should be accepted, and the persons recommended are to be considered members of the meeting to which such certificates are directed, provided they are known to reside within its limits, unless there be a manifest

Joining other religious organizations.

Members absenting themselves.

Certificates of removal: how accepted.

impropriety in so receiving them ; in which case the certificate should be returned to the meeting sending it, with due reasons for such return. But no Friend who is under such circumstances as to require the aid of the meeting, shall be removed to another Monthly Meeting by certificate, without the consent of such meeting.

All certificates of removal, brought by Friends intending to become residents, shall be lodged in the Monthly Meeting where the same are accepted ; and also, every meeting shall keep a record of all certificates issued by it. Also, each Monthly Meeting shall have entered in a book, to be furnished by the Representative Committee, a list of

Records kept
of certificates
of removal.

Record of all its members, alphabetically arranged, entering therein, from time to time, all additions, and showing whether they were by birth, certificate, conviction, or application by parents, and if the latter, their ages ; also, the loss of membership, stating whether by death, disownment, resignation, or if by removal, to what place.

Care respecting
removal.

It having been observed, that the dissolving of old, and forming of new connections, have, in some instances, been attended with effects prejudicial to a growth in the truth,

both in the elder and the younger branches of families, it is affectionately desired, that both young and old give close attention to the pointings of Divine Wisdom; and also, timely to consult experienced Friends, previously to their determining to change their residence.

All members removing beyond the limits of their Monthly Meetings should apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. But if any shall remove without so applying, the Overseers of the Monthly Meeting of which they are members should, without unnecessary delay, ascertain their wish in the matter, and if no objection be presented, forward the certificate of membership according to the direction of Discipline.

Members removing should apply for certificates.

Where minors are under the necessity of going from one place to another, their parents, or those who have had the care of them, should apply for certificates for them, recommending them to the care and oversight of the Monthly Meeting whereunto they have been removed.

Certificates sent for minors.

Monthly Meetings are to take due care, that certificates of removal be seasonably forwarded.

Care in forwarding certificates.

forwarded, directly to the Monthly Meeting to which they are addressed, they being the exclusive property of such meetings.

Children who have but one parent a member of the Society, may have the right of Membership during minority. membership at the discretion of the Monthly Meeting, during their minority, if approved by both parents; and when minors are thus received into membership, the Monthly Meeting is to have their ages recorded, and when they attain the age of twenty-one years, the Overseers are to report to the Monthly Meeting whether or not they have chosen to remain members.

Resignations of members. When members of our Religious Society shall desire to relinquish their right of membership, they are at liberty to offer the same, in writing, directed to the Monthly Meeting of which they are members; the meeting to use discretion as to appointing a committee to visit them; said meeting taking care to enter the information on its minutes, and inform the parties of the result.

MEETINGS FOR WORSHIP.

It is the fervent desire of the Yearly Meeting to press upon the consideration of our members the indispensable duty of pure and spiritual worship. It is not enough that, after the example of our forefathers, we meet in outward silence; it is not enough that, with a commendable diligence, we attend all our religious meetings, unless also, like ^{Importance of meetings.} them, we seek, in humble reverence, for spiritual ability to worship, acceptably, the Lord of heaven and earth. May we, therefore, humbly and diligently wait for that Divine anointing, without which we can do nothing; that we may experience the influence of the Holy Spirit, to enlighten and ^{True object of meeting.} quicken the soul to a true sight of its condition; and, approaching the throne of Grace, under a renewed sense of our Heavenly Father's mercy and goodness, be enabled to offer the tribute of worship and praise.

This is the important purpose of our assembling together in silence; and though, at times, there may be among us but little

Vocal ministry vocal ministry, or even none, let not this
not essential.

produce any abatement of diligence in the duty. Vocal ministry, in the life and power of the Gospel, is a great favor to the Church; but the distinguishing excellence of the Gospel is the immediate communication with our Heavenly Father, through the inward revelation of the spirit of Christ. May, therefore,

Reverent deport-
ment in meeting.

fore, the deportment of our members, while engaged in this most solemn duty, be such, as to demonstrate, that they are earnest in waiting upon, and worshipping God, in Spirit; that serious tender hearted inquirers may be encouraged to come and partake, in our assemblies, of that inward, spiritual refreshment and consolation which the Lord is graciously pleased to impart to the souls of such as are humbled in His sight, and approach His presence with reverence and love.

Children to
attend meetings.

It is further desired that Friends endeavor to keep their children and such members as are under their care to a constant, seasonable, and orderly attendance of meetings, both on First-days and other days of the week; instructing them, as the ability may be received, to wait, in stillness, upon the Lord, that they may receive a portion of His

spiritual favor; and, from the tendering influences of His holy spirit, be engaged, in heart and mind, to walk worthy of so great grace; and, in a holy zeal for His honor, submit to bear the Cross, and become dedicated witnesses for Him among men.

MEETINGS FOR BUSINESS AND THE ADMINISTRATION OF DISCIPLINE.

It is the judgment of the Yearly Meeting that the inherent rights and privileges of men and women are and should be coequal and that this privilege pertains to all matters of common interest which may claim the attention of the meeting.

Rights of men
and women
coequal.

The existence of our meetings for business and the administration of Discipline, having been found beneficial, it is earnestly recommended, that these meetings may be maintained in that authority wherein they were established; for where any have been negligent in attending, or opposed to them, it has been perceived, that the usefulness of

Authority for
meetings of
business.

such has ceased, and a tendency to spiritual death has been the consequence.

The connection and subordination of our meetings for business and Discipline, are thus : Preparative Meetings are accountable to the Monthly ;—Monthly, to the Quarterly ;—and Quarterly, to the Yearly Meeting ;—so that, if the Yearly Meeting be at any time dissatisfied with the proceedings of any subordinate meeting ; or a Quarterly Meeting, with the proceedings of any of its Monthly Meetings ; or a Monthly Meeting with the proceedings of any of its Preparative Meetings ; such meetings ought, with readiness and meekness, to render accounts thereof, when required.

No Quarterly Meeting should be established, or discontinued, without the consent of the Yearly Meeting ; no Monthly Meeting, without the consent of the Quarterly Meeting ; and no Preparative, or other meeting, for business or worship, until application to the Monthly Meeting be first made, and, when there approved, the consent of the Quarterly Meeting also obtained.

No meeting for worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established, until

the proposal be offered to, and approved by, those Monthly Meetings, and the consent of their respective Quarterly Meeting or meetings, be obtained. When the meeting proposed is opened, it shall be attended by a few Friends, deputed by each of the said Monthly Meetings. And, if it be thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should be, in like manner, applied for and obtained ; and the said Preparative Meeting should be annexed to either of those Monthly Meetings, as may be deemed best.

When the Preparative and Monthly Meetings are composed of the same members, and hence are practically the same body, the Monthly Meeting may discontinue the Preparative Meeting, if so desired by its members, without application to the Quarterly Meeting. Preparative Meetings may be discontinued.

It is directed, that a book be provided by every Monthly and Quarterly Meeting, and full and correct records of all their proceedings kept therein. Monthly Meetings particularly, are advised to attend to, and finish, all business, with care and dispatch, that it may at no time suffer by improper delay. Duty of meetings to keep records.

If any case under consideration prove too difficult for them to determine, they should apply to their respective Quarterly Meetings for assistance, or, if the circumstances require it, refer it thereto by minute.

When any Monthly or Quarterly Meeting has occasion for, and requests copies of any papers, minutes, or records of another Monthly or Quarterly Meeting, the same should be accordingly granted.

Care for those who transgress rules. If any transgress the rules of our Discipline, they should, without partiality, be admonished, in the spirit of love, so that it may be seen by all, that the restoring dispositions of meekness and Christian affection abound, before church censure takes place ; and that a Gospel spirit is the spring and motive of all our actions in Discipline as well as in worship.

Representatives to be appointed. It is directed, that a suitable number of Friends be appointed in each Preparative Meeting, to attend the Monthly Meeting, and in each Monthly Meeting, representatives to attend the services of the Quarterly Meeting, with such reports in writing, signed by the clerk, as may be given them in charge ; also, that six or more Friends be appointed, for the like service, in each Quarterly Meet-

ing, to attend the Yearly Meeting. And it is earnestly advised, that all Friends who accept the appointment to these important services, may be punctual in their attendance, or, if prevented by sickness, or any other unavoidable occurrence, that they be careful to send information thereof; also, that those who are under appointments to attend meetings as representatives, do not withdraw therefrom, before the conclusion of such meetings, without obtaining the consent thereof.

Representatives
to be punctual
in attendance.

A committee should be annually appointed, in each of our Quarterly, Monthly and Preparative Meetings, to nominate clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services.

Appointment
of clerks.

As the design of Preparative Meetings, is, in general, to digest and prepare business, as occasion may require, which may be proper to be laid before Monthly Meetings, Friends ought to be careful therein, not to cause unnecessary delay, or undertake to decide on any business which properly belongs to Monthly Meetings.

Preparative
Meetings to be
prompt in
forwarding
business.

OVERSEERS.

It is the recommendation and desire of the Yearly Meeting, as productive of very beneficial consequences to our Religious Organization, that in every Monthly Meeting a proper number of judicious men and women Friends, belonging to each of the Particular

Appointment of overseers. or Preparative Meetings, be appointed to the station of overseers within the same ;

whose duty it shall be to exercise a vigilant and tender care over their fellow-members, that if anything repugnant to the harmony and good order of the Society appears among them, it may be timely attended to; also to prepare for the consideration of

Overseers to prepare answers to queries. the Meeting, answers to the queries concerning the condition of the Society. And

to prevent the introduction of all unnecessary and premature complaints into meetings of business, it is advised that if any member shall have cause of complaint

Duties of Overseers. against another, it be mentioned to the overseers, who are to see that the person of whom complaint is made has been treated

with according to Gospel order, previously to the case being reported to the Preparative or Monthly Meeting. And it is desired that in treating with any it be done in meekness and love, patiently endeavoring to instruct and advise them. If ineffectual, the Monthly Meeting should be informed thereof, and of this, notice should be given to the person when it can be conveniently done.

It is further recommended to our Monthly Meetings that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the overseers, and bringing forward, to the improvement of their gifts, other Friends on whom a concern for the welfare of the Society may rest. And we tenderly exhort all our members who may be rightly called to this, or any other service of the Church not hastily to excuse themselves therefrom, but seriously to consider the advice of the apostle: "Feed the flock of God, which is among you; taking the oversight thereof, not by constraint, but willingly; nor for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock."

Committee to
nominate
overseers.

Not hastily
to excuse
themselves.

QUERIES.

In order that the Yearly Meeting may be clearly informed of the state of our Society, the following queries are directed to the subordinate meetings; and in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our Christian testimonies, but also to impress upon the minds of our members a profitable individual examination of themselves, how far they act consistently with their religious profession; and, likewise, to encourage elders, overseers, and other concerned Friends, to discharge their duty faithfully, in administering counsel and admonition, when necessary.

Object of the queries.
For the encouragement of elders and overseers.

The following twelve queries are to be read, deliberately considered and answered, in each Preparative and Monthly Meeting, once in each year, in order that an explicit account may be conveyed, in writing, to their Quarterly Meetings next preceding the Yearly Meeting, and from thence an

When to be read.

account is to be forwarded to the Yearly Meeting.

Also, that the first, second and seventh, Three queries to be read. of those queries be read and considered, and explicit written answers to them prepared, in the two Quarterly Meetings preceding the one before mentioned, and also in the Preparative and Monthly Meetings which report to those Quarters. But none of the queries are to be read or answered in the Quarterly Meetings for business which immediately succeed the Yearly Meeting; nor in the Preparative or Monthly Meetings which report to them.

And, further, it is not obligatory on meetings to read any other of the queries than such as are to be answered. Nor is the When not to be read. reading and answering of them enjoined on any Preparative Meeting where the members of that and the Monthly Meeting are the same.

First Query. Have all our meetings been Attendance of meetings. duly attended? Do Friends maintain a reverent and orderly deportment therein, and are they punctual in assembling at the appointed hour?

Second. Do Friends maintain love toward each other becoming our Christian

profession? Are tale-bearing and detraction discouraged? And when differences arise, are endeavors used speedily to end them?

Simplicity in apparel, profitable literature, etc. *Third.* Do Friends observe simplicity and utility in their apparel, and do they advise their children and others under their influence to observe the same care? Are they thoughtful to encourage plain and honest speech and kindness and gentle dignity in deportment? Do they guard against corrupting conversation and frivolous or pernicious literature, supplying that which is profitable in its stead? Do they encourage the frequent reading of the Scriptures of Truth?

Intoxicating liquors and narcotics. *Fourth.* Are Friends clear of giving aid in any way to the manufacture, sale and use of intoxicating liquors as a beverage or in the preparation of food, and are they diligent in discouraging the same? Do they avoid places where such liquors are sold, and all places of a demoralizing tendency? Are the cultivation, use and sale of tobacco and all other narcotics discouraged?

The poor. *Fifth.* Are the circumstances of those of our members who appear likely to require aid inspected, and is relief afforded?

Sixth. Do Friends maintain a faithful

testimony in favor of a free Gospel ministry, Free Gospel resting upon Divine qualification for its au-
ministry. thorty?

Seventh. Are Friends careful to live Living within within their income, and to avoid involving income, etc. themselves in business beyond their ability to manage? Are they just in their dealings, punctual in complying with their promises, and prompt in fulfilling their obligations, and when reasonable grounds for fear in these respects are given, is due care extended?

Eighth. Do Friends maintain a faithful testimony in favor of peace and arbitration War, oppres- and against war and the preparations for it sion, etc. and incitements to it? And do they avoid and discourage oaths, gambling, bribery and all forms of oppression?

Ninth. Do Friends exercise a care that First-day First-day Schools and Young Friends Asso- Schools and Young Friends Associations. ciations are organized within the limits of the Monthly Meeting, for the purpose of promoting interest in our Society and disseminating its principles? Is the Meeting actively engaged in organized philanthropic labor?

Tenth. Is due care taken to keep a reg- Record of ular record of births, deaths and member- membership.

ship? What gain or loss has been made in membership during the year, and from what cause?

New meetings. *Eleventh.* What meetings have been established or discontinued in the past year, and what changes have been made in the time or place of holding any of them?

Guarded education of children. *Twelfth.* Do Friends endeavor to place their children for tuition under the charge of suitable teachers in membership with us?

GENERAL ADVICES.

Advices: when to read. It is further desired that the following advices be read at least once in each year in the Preparative and Monthly Meetings, in order that those present may be encouraged to a consideration whether there be any occasion for an extension of care in these respects in relation either to themselves or others.

FRIENDS ARE ADVISED :—

Moderation. 1. To observe due moderation in the furniture of their houses, and to avoid superfluity in their manner of living.

2. To attend to the limitations of Truth in their temporal business.

3. To be careful to place their children among Friends, preferring those whose care and example will be most likely to conduce to their preservation. Care in placing children.

4. To inspect the state of their temporal affairs once in the year, and to make their wills while in health. Temporal affairs.

5. To apply for certificates when about to remove, and to pay proper attention to those coming from other places who appear as Friends, without producing certificates. Apply for certificates.

6. It is further recommended, that when occasions of uneasiness appear in any, such may be treated with in privacy and with tenderness, before the matter be communicated to another ; thus the influence of those concerned in the further exercise of the Discipline may not be weakened by a consciousness on their part of a departure from the true order of the Gospel. Private treatment of those who cause uneasiness.

7. In conducting the affairs of our meetings, those who may favor the adoption of any measure should not, after having expressed their views, manifest an overanxious concern that they should prevail, and those who may not feel prepared for the adoption To observe order and decorum in meetings for business.

of any proposition should not endeavor to prevent it by undue opposition, that those meetings may be conducted with mutual forbearance and love, laboring to maintain the "unity of the Spirit in the bond of peace."

TREATING WITH DELINQUENTS.

Solicitude of
the Society for
its members.

AN essential object of our Religious Organization being to strengthen and support its members in the upholding of our Christian testimonies, it has always exercised a care over their outward behavior, admonishing those who depart from its order, and disowning those who after patient labor appear irreclaimable.

Caution on
treating with
delinquents.

Nevertheless, the help of the Society being by none so much needed as by the weak and the wayward, the caution has always been extended that no judgment be placed hastily, or in the spirit of condemnation, but that all delinquents be labored with lovingly, patiently, and so long as a reasonable hope of benefit therefrom appears.

It is the desire of the Society that no one be disowned except when his retention would be to weaken our testimony for the Truth, impair the good example which we desire to set, or confuse our sense of right living.

When disown-
ment may be
resorted to.

With these objects in view, Monthly Meetings have authority to exercise disciplinary labor, and, where such labor proves ineffectual, to proceed to disownment, upon the general grounds stated below, as well as upon those particularly stated elsewhere in this Book of Discipline. These general grounds are :

Authority of
Monthly
Meetings to
disown.

1. Breaches of the Moral Law, not acknowledged, repented and repaired to the satisfaction of the Monthly Meeting.

Causes for
disownment.

2. Wilful disregard of those provisions of the Discipline which by their language are made obligatory or prohibitory.

3. Such transgression of our Testimonies, continued and after labor unamended to the satisfaction of the Monthly Meeting, as clearly prove the person not to be in sympathy with the Truth as held by us.

4. Habitual absence from our meetings, without sufficient cause ; or connection with other religious organizations.

APPEALS.

WHILE the Yearly Meeting, in granting the liberty of appeal, considers it as a just privilege, it is affectionately desired, that all
Not to appeal from wrong motive. may be careful not to encourage persons to avail themselves of it, from improper motives.

If any be dissatisfied with, or think themselves aggrieved, by the judgment of a Monthly Meeting, they may, after a copy of
How appeals are to go forward. the testimony of disownment is delivered to them, notify the first or second Monthly Meeting following (but no other), of their intention of appealing to the ensuing Quarterly Meeting ; which notification the Monthly Meeting should enter on its minutes, and it should appoint four or more Friends to attend the Quarterly Meeting, with copies of the proceedings relative to the case, signed by the clerks thereof, to show the reasons whereon that judgment was founded. The
Quarterly Meeting to appoint committee. Quarterly Meeting is then to refer the subject to a committee (omitting the members of the Monthly Meeting appealed from), who

are carefully and deliberately to consider the case, and report their judgment respecting it; and the Quarterly Meeting shall confirm or reverse the judgment of the Monthly Meeting, as, on impartial deliberation, shall appear to be right; taking care to inform To inform the party of the result. appellant. But in those cases where the judgment of a Monthly Meeting cannot be approved, because of informality in its proceedings, the Quarterly Meeting may remand the case to the further attention of the Monthly Meeting, and, if it shall be Meeting can require a rehearing. deemed advisable, appoint a committee to assist such meeting in reconsidering and determining it.

An appellant, on being informed of the judgment of a Quarterly Meeting, if dissatisfied therewith, may notify either that or the next Quarter (but no other), of an intention to apply to the Yearly Meeting for a further Appeal to Yearly Meeting. hearing. The said Quarterly Meeting, after recording such notification, is, in like manner, to appoint at least three Friends to attend the Yearly Meeting, with copies of the records of both Monthly and Quarterly Meetings in the case, signed by their clerks; here it is to be finally determined; and a copy of the determination is to be sent to

the Quarterly Meeting from which the appeal came. Notices of appeals are to be forwarded from subordinate to superior meetings, in the regular reports of such meetings.

When appellants may be present. Appellants shall have a right to be present during the appointment of the committee in their cases, and all reasonable objections, which they may then make to persons nominated on the committee, are to be duly regarded.

MINISTERS AND ELDERS.

PERSUADED, as we are, that Gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to that apostolic charge :—
 “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified.” 1 Peter, iv, 10, 11. Holding it, therefore, to be a doctrine

truly Christian that the Spirit of God is the fountain of all true knowledge in relation to that duty which we owe to Him, and to one another, we earnestly exhort those who feel that they are called to the ministry of the Gospel, in their public services especially, to attend closely to the leadings of the Divine Spirit, waiting for that God-given ability by which they may faithfully and availingly minister the Word.

Ministers to attend closely to leadings of the Divine Spirit.

We also desire, with earnest solicitude, that those who are placed in the important department, of elders in the church, may evince a qualification rightly to judge of the ministry, and manifest a concern for the support of our religious testimonies, and the preservation of our Discipline, as well as for the advancement of Truth and righteousness ; such, being clothed with Christian meekness and wisdom, may reprove with authority, and therein will be realized that expression of the royal Psalmist : " Let the righteous smite me ; it shall be a kindness ; and let him reprove me ; it shall be an excellent oil." Psal. cxli, 5.

Elders to have qualification.

Ministers and elders, thus united, become useful to each other, and are as nursing fathers and mothers in the Church, particu-

Advice to ministers and elders.

larly to those who are young in the ministry ; for this class we earnestly desire that they may, with all care and diligence, be advised and admonished ; and if occasion appear, reproved in a tender and Christian spirit ; let them also be encouraged frequently to read the Holy Scriptures, and earnestly attend to the spirit of Truth, which alone can open the mysteries contained in them. Ministers thus abiding in a simple and patient submission to the will of God, and keeping to the openings of Divine life in themselves, may witness a growth in their gifts ; and will also be preserved from extending their communications further than they find the power of Truth to accompany them.

As the occasion of our religious meetings is solemn, a care should be maintained to guard against anything that would tend to disorder or confusion in them ; when any think they have aught against what is publicly delivered, they should speak to the individual privately ; and if any shall oppose a minister in his or her preaching or exhortation, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the ministry of the per-

son against whom the uneasiness is expressed has been disapproved by the Monthly Meeting.

Every Monthly Meeting is to select two ^{Appointment of elders.} or more Friends, of each sex, to sit with the ministers; and they together are to compose a meeting, to be denominated a Preparative Meeting of Ministers and Elders. Care should be taken that those chosen for this service be prudent, discreet Friends, and that they duly discharge the trust reposed in them.

Monthly Meetings are enjoined to appoint committees for the purpose of proposing Friends to serve as elders, at least once ^{Elders: how and when appointed.} in three years; and when the nomination is approved by the Monthly Meeting, a minute should be made expressive thereof, and their names forwarded to the Quarterly Meeting of Ministers and Elders, which shall receive and record them as members, and they shall be so considered until their successors are appointed.

Monthly Meetings are to inform the Quarterly Meeting of Ministers and Elders when ^{When an elder is released.} an elder is released from that station.

Ministers and Elders should be excused ^{Ministers and elders excused from committees.} from acting on committees to propose the names of Friends to serve as elders.

Certificates of removal do not convey right of eldership.

Certificates of removal are not to convey the right of eldership ; but the division of a Monthly Meeting is not to render the reappointment of elders necessary. When a Monthly Meeting is divided, should there not be a sufficient number of ministers and elders to compose a meeting within each of those Monthly Meetings, the members in both shall continue to compose one Preparative Meeting until the number shall be sufficient to compose two.

Acknowledgment of ministers.

When any Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of Ministers and Elders apprehends that it is seasonable the subject should claim the attention of the Monthly Meeting for Discipline, of which the person is a member, by a reference to it from the said Preparative Meeting and if the Monthly Meeting after deliberate consideration, should unite in believing that a gift in the ministry has been committed to him or her, a minute, expressive thereof, signed by the clerks, should be forwarded to the Quarterly Meeting of Ministers and Elders ; where the case being carefully considered, and the sense of the Monthly Meeting concurred in, information should be furnished to the

Preparative Meeting of Ministers and Elders and to the Monthly Meeting to which such Friend belongs, of the judgment of the Quarterly Meeting of Ministers and Elders therein.

And until the approbation of the Quarterly Meeting of Ministers and Elders is obtained, no such Friend is to be permitted to sit in the Meeting of Ministers and Elders, nor be allowed to travel abroad as a minister. Ministers not to sit in Meeting of Ministers and Elders, nor to travel as a minister, until approved.

When an approved minister apprehends it to be a duty to travel in the service of Truth, beyond the limits of his or her Quarterly Meeting, such are to open their prospect in the Monthly Meeting to which they belong, and obtain a certificate or minute of its unity and concurrence, directed to Friends within the parts proposed to be visited. Ministers to obtain minutes.

And it is required that when the service is accomplished the said meeting be informed thereof, and the minute or certificate returned without unnecessary delay. Minutes to be returned.

No ministers are to appoint a meeting, either within or beyond the limits of the Quarterly Meeting to which they belong, without the concurrence of their respective Monthly Meetings, unless to wait for the approbation of the Monthly Meeting appears to interfere with the proper time for appointing such meet- Ministers not to appoint meetings without authority.

ings ; in which case the approval of two or more of the elders of the Monthly Meeting of which they are members, or of those of that within the compass of which such appointment is proposed, may be accepted as a sufficient privilege.

Ministers making general religious visits.

When any minister is concerned to make a general religious visit, either within or beyond the limits of the Yearly Meeting, and has obtained a certificate for that purpose, it must also be laid before the Quarterly Meeting, unless the Monthly Meeting should conclude that too great inconvenience would result from their waiting for the Quarterly Meeting ; and if the concern is concurred with, an endorsement must be entered upon the certificate, and signed by the clerks.

Minutes of ministers to be recorded.

Quarterly and Monthly Meetings are to take care that all certificates or minutes which are given to any Friend traveling in the service of the ministry be recorded and upon the return of such Friend seasonably delivered to the meeting.

In all cases where certificates are granted for Friends concerned to travel in the service of the ministry, the meeting last engaged in deliberating upon the subject is to

take due care that such be provided, if necessary, with suitable companions and the need-ful accommodation for the comfortable accomplishment of the journey. Companions and accommodation for ministers

The Ministers and Elders of each Monthly Meeting are required to meet once in three months, at such time and place as the Monthly Meeting may direct, in the capacity of a Preparative Meeting of Ministers and Elders ; when, after a time of silent waiting, the queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing ; which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of Ministers and Elders by two or more Friends, to be mentioned in the report as representatives ; here also, if in the course of inquiry any deficiency has appeared, care should be taken that it be remedied. Ministers and elders to meet. Queries of ministers and elders to be read.

And in the Quarterly Meetings the same queries are also to be read, together with the answers which are brought from the Preparative Meetings. In these meetings, the state of the members is to be considered, that, where occasion requires it, advice and counsel may be seasonably extended ; and once in the year, those answers, comprised

Answers to queries to be forwarded to the Yearly Meeting.

in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of Ministers and Elders, by four or more Friends appointed as representatives. In this meeting the queries are also to be read with the answers from the several Quarters ; and the state of this part of the Society as reported, being considered, advices adapted thereto, may, if requisite, be issued to the subordinate meetings. Here, all such min-

Minutes for ministers to travel abroad.

isters as apprehend they are required to go in Truth's service beyond the sea, after obtaining a certificate of the concurrence of the Monthly Meeting, endorsed by the Quarterly Meeting, are to communicate their prospects of duty relative thereto, and produce the said certificate, and if, upon mature consideration, the same is united with by the said Meeting of Ministers and Elders, a certificate thereof, signed by the clerk, should be granted.

Meeting of Ministers and Elders not to interfere with meetings for business.

None of the said Meetings of Ministers and Elders are to interfere with the business of any Meeting for Discipline ; nor is the Yearly Meeting of Ministers and Elders to allow its adjournments to interfere with the business sessions of the Yearly Meeting.

Friends who are not members of the

Meeting of Ministers and Elders, but who are Who may attend
 traveling with minutes from their Monthly Meeting of
 Meetings, as companions of ministers, may Ministers
 have the privilege of sitting in such meetings ; and Elders.
 and nothing herein contained shall be so
 construed as to prevent the Meeting of Min-
 isters and Elders from allowing any Friend
 to sit with them who may express a desire to
 do so.

And, finally, if any member of our Meet-
 ings of Ministers and Elders shall, at any
 time, be thought, by negligence, unfaithful-
 ness, or otherwise, to have lost his or her
 usefulness in that station, so as to become
 burdensome and the subject of uneasiness,
 yet not so as to be under the care of a Meet-
 ing for Discipline on that account, or for mis-
 conduct, it is advised that a timely and tender Timely care to
 care be extended to such person according to be extended
 Gospel order ; first, by concerned individuals ; to ministers.
 and then by the Preparative Meeting of
 Ministers and Elders to which he or she may
 belong ; should these labors prove unavail-
 ing, report of the case should be made by Order to be
 that meeting to the Quarterly Meeting of observed in
 Ministers and Elders, where a few Friends reporting cases
 should be appointed to assist the Preparative to the meeting.
 Meeting in a further extension of labor with

the party ; if this also prove unavailing, and, on report thereof to the said Quarterly Meeting it appears that the said Preparative Meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly Meeting for Discipline of which the person is a member, and left under its care : and he or she should, from that time,

When those under care are not to attend meeting, refrain from attending any Meetings of Ministers and Elders until again recommended or appointed as at first.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

It is directed that of the following four queries, formed for the use of the Meetings of Ministers and Elders, the first three be read and distinctly answered in writing three times in the year by each Preparative Meeting of that body, to its respective Quarterly Meeting ; and that all the said four queries

When to be read. be in like manner read and answered by the Preparative to their Quarterly Meetings next preceding the Yearly Meeting of Ministers

and Elders, in order that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

. QUERIES.

First. Are Ministers and Elders diligent Attendance in the attendance of meetings for worship of meetings. and discipline? And do they encourage their families and others to that religious duty?

Second. Are Ministers, in the exercise of Divine ability. their gifts, careful to wait for Divine ability?

Third. Are Ministers and Elders in unity Unity. one with another, and with the meetings to which they belong, manifesting a religious concern for the advancement of Truth and the support of our Discipline?

Fourth. Are Ministers and Elders good Are ministers and elders examples in uprightness, temperance and examples. moderation; and careful to educate their families in plainness of dress and simplicity of manners, becoming our religious profession?

ADVICES TO MINISTERS AND ELDERS.

1. It is also desired that the following ad-
vices be deliberately read in each subordi-
nate Meeting of Ministers and Elders, at
least once in the year.

2. Let all in their testimonies be cautious of
using unnecessary preambles, and of assert-
ing, too positively, a Divine impulse; the
baptizing power of Truth accompanying
their words being the true evidence.

3. Let all read the Bible frequently; and
be careful neither to misquote nor misap-
ply it.

4. Let ministers be careful how they enter
upon disputed points in their testimonies, or
of making such objections as they do not
clearly answer.

5. Let all be cautious of interrupting the
solemnity of meetings by unnecessary addi-
tions towards the conclusion.

6. Let all be careful not to impair their
service by tones, avoiding all affectation and

those gestures which do not comport with Christian gravity.

7. And, lastly, let all dwell in that life which gives ability to labor successfully in the Church of Christ ; adorning the doctrine they deliver to others ; being examples in word, in conversation, in charity, in spirit, in faith, and in purity.

Encouragement
to dwell in
the "life."

REPRESENTATIVE COMMITTEE.

IN order that the Yearly Meeting, with its several branches, might be properly represented during the recess thereof, a meeting was instituted, in the year 1778, by the name of the "Meeting for Sufferings ;" which was changed, in the year 1870, to "The Representative Committee." That committee is to be constituted as follows :

Change of
name.

Each Monthly Meeting is directed to forward, through its Quarterly Meeting, with the annual report to the Yearly Meeting, the name of a suitable member of each sex, who, with fifteen members of each sex to be appointed by the Yearly Meeting, shall consti-

How constituted.

tute this committee for the ensuing year, or until their successors are appointed. Those appointed out of the Yearly Meeting at large should be residents of Baltimore city or its vicinity, or be so situated as to be able readily to reach the city, whenever an emergency should require a meeting of the com-

mittee. They shall meet and organize at such time and place as the Yearly Meeting may direct, also on Seventh day preceding the Yearly Meeting, and may also meet on their own adjournments, or when called at

the request of not less than four of their number, and notice for this meeting should, if practicable, be given to all the members by the chairman of the committee.

The said committee shall keep full and correct minutes of all its proceedings, and annually lay them before the Yearly Meeting.

No less a number than twelve of the members shall constitute a meeting capable of transacting business.

The said committee is not to interfere with any matter of faith or Discipline which may not have been determined by the Yearly Meeting.

It is, in general, to represent the Yearly Meeting, and to appear on its behalf in

cases where the interests or reputation of our Religious Society may render it needful.

To take the oversight and inspection of all writings proposed to be printed, relative to our religious principles or testimonies, and to promote or suppress the same at its discretion ; also, to print and distribute any writings already published by the Society, or which may be offered for its inspection and be approved ; and, in all cases where expenses are incurred in the execution of the duties assigned it, the chairman will draw on the treasurer of the Yearly Meeting for such sums as may be necessary.

To have oversight of all writings.

Authority to call upon treasurer.

To inspect and ascertain titles to lands or other estates belonging to any of our meetings ; also to attend to the appropriation or disposition of charitable legacies and donations, or to give such advice respecting the same as may appear necessary.

Titles and legacies.

To receive from the several Quarterly Meetings such memorials concerning deceased Friends as those meetings may have concurred with, that, when examined and approved, they may be laid before the Yearly Meeting.

Memorials.

To correspond with such other similar bodies as are, or may be, established by any

To correspond.

other Yearly Meeting of our Religious Society.

Who may attend meetings. Approved ministers and members of any other Representative Committee, may be permitted to attend its meetings.

PUBLICATIONS.

ANY member desiring to publish a book, pamphlet or paper upon the religious principles or profession of the Society, should be permitted and encouraged to do so, as one of the best means of acquainting the public with those principles, but should lay the subject before the Representative Committee for its counsel and advice, or be well guarded in causing it to appear upon each copy printed, that it is done upon the responsibility of the writer alone, and not by permission or authority of the Society. The Representative Committee and the Yearly Meeting alone, have the authority to publish official statements of our principles, and their publications should always have the imprint of their authority.

Publications encouraged.

Authority to be stated.

We consider it of great importance that all our members should use wisely the time that they spend in reading, and that they should exclude from their homes publications of a harmful character. Those who have the care of children are urged to cultivate in them a taste for good literature so strong that they will not desire to read that which is worthless or pernicious.

To exclude harmful and encourage good literature.

MINISTRY.

1. LET us keep in remembrance that it is only under the immediate teaching and influence of the Holy Spirit that acceptable worship is performed, and a true Gospel ministry supplied; that this pure and powerful influence, in vessels prepared and sanctified by the Divine hand, is the essential qualification for that work. We also believe the giving and receiving of a stated and continued salary as a minister to be contrary to the spirit and freedom of the Gospel of Jesus Christ, and, therefore, a hindrance to the faithful minister, and a great temptation

Divine authority essential.

Stated salary inimical to freedom.

to such as are not thoroughly grounded or imbued with the Divine Spirit. We do not question the propriety of supplying whatever is necessary for the fulfillment of any Gospel

Gift in the
ministry pure
and sacred.

service. Yet we consider the gift of the ministry to be of so pure and sacred a nature that no payment should be made for its exercise, and that it ought never to be undertaken for pecuniary consideration. And, seeing that this gift of the Holy Spirit cometh from God only, the ministry ought not, in our opinion, to be demanded at stated times of human appointment ; but it should be exercised in that ability which God giveth on the occasion, and which He graciously renews from time to time. As the gift is free, the exercise of it ought to be free also, in accordance with the precept of Jesus, "Freely ye have received, freely give." Matt. x, 8.

Friends are therefore encouraged to bear our testimony in favor of a Free Gospel Ministry, which is without money and without price.

SCRIPTURES,

OF THE OLD AND NEW TESTAMENTS.

It is the earnest desire of the Yearly Meeting to press upon Friends a thorough acquaintance with the Bible ; and that parents and heads of families should, both by example and advice, impress upon the susceptible minds of the youth a reverent esteem for the doctrines and precepts of the Christian religion contained therein ; inducing them to believe that the same experience of the work of sanctification, through the operation of the spirit of God, to which the Holy Scriptures bear abundant testimony, has been and is to be witnessed by believers in all generations. Our dear youth, thus educated in the belief of these important truths, may be prepared to receive the spiritual appearance of God in their hearts, according to our holy profession.

Acquaintance
with the Bible
encouraged.

Children to be
taught a reverent
esteem for pre-
cepts contained
therein.

FAMILY VISITS.

AS THE visiting of Friends, in their families, in the openings of Heavenly wisdom, is a service which hath often been blessed to the minds of the visitors and the visited, it is desired that concerns of this nature may be tenderly cherished, and those who are rightly exercised therein encouraged to move forward in due season, and in humble dependence on the Shepherd of Israel, who not only puts forth His own, but goes before and secures to all who are faithful to His appointments, the enriching reward of comfort and peace.

CONDUCT AND CONVERSATION.

ACKNOWLEDGING as we do our dependence upon God as the Great Head of the Church, and accepting as the foundation principle of our faith the Immediate Revelation of His Divine Spirit in man ; believing also in the Divinity of Christ and in the great value of the truths contained in the Scriptures, these should ever be regarded with reverence. Therefore, if any shall speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, they should be timely and earnestly treated with for the conviction of their understanding ; that they may experience repentance and forgiveness.

It is the earnest concern of the Yearly Meeting, that in all our dealings and transactions with men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon any with whom they may have commercial intercourse ; and it is directed, that Monthly Meetings be careful to extend suitable admonition against all deviations in

these respects, for the help and recovery of delinquents ; as it is obvious that there can be no just pretensions to religious rectitude without a conformity to moral justice.

Under a tender solicitude for the preservation of its members in purity and simplicity, the Yearly Meeting earnestly cautions them against joining or encouraging any social club, or other society of evil tendencies, requiring of its members a pledge of secrecy.

Believing that meekness, moderation and mercy are among the distinguishing traits of the Christian character, we caution our members against the indulgence of passion, or the exercise of cruelty, even towards the brute creation, which a beneficent Providence has made subservient to our comfort and convenience.

As the manifest tendency of the mischievous spirit of tale-bearing and detraction is to disturb the welfare of the Society, by disseminating discord and strife among brethren and neighbors, Friends are enjoined to watch over themselves, and each other, in order to discourage and suppress, every appearance of such dispositions. The order prescribed by Jesus should be strictly ob-

served, in every case of apprehended injury, viz.: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established. And, if he shall neglect to hear them, tell it unto the Church."

DIVERSIONS.

It is the earnest desire of the Yearly Meeting that all our members seek to cultivate a wise discrimination in regard to amusements. Discrimination in regard to.

They should select recreations of a healthful and elevating tendency, and by precept and example discourage attendance at places of unprofitable or demoralizing amusement, especially those whose tendency is to teach false ideas of life and duty. Amusements.

Diversions that cause needless distress to any of God's creatures or that trespass unduly upon our time, cannot be regarded as harmless amusements. Certain diversions discouraged.

Friends urged
to seek pleasure
in safe channels.

Any of our members, therefore, who it may be apprehended are in danger in this direction, should be labored with in the spirit of love, to the end that they may be induced to cultivate a taste for higher enjoyments, and seek pleasure in channels where they would not be liable to spiritual injury. All are exhorted to remember that there are various conditions of growth in the household ; that each must learn from the things which he suffers, and, after being advised by those of greater experience, must, in a measure, be left till the call is extended, " come up higher."

PARENTS AND CHILDREN.

As OUR offspring are the very immediate objects of our care and concern, we entreat all who are parents, or heads of families, that they lay to heart the great and lasting importance, to the youth, of a religious education. This would lead them to be solicitous that their tender and susceptible minds may be impressed with virtuous principles and a

Children should
have a religious
education.

just sense of the Divine Being, His wisdom, goodness, power and omnipresence. They should be concerned to impress them with just sentiments in relation to the vanity and fallacy of merely transitory enjoyments ; directing them to seek for that peace and serenity of mind attendant upon true religion, as the pearl of great price. Folly of transitory enjoyments.

The importance of an early instruction in the law of righteousness is set forth with peculiar strength, clearness, and solemnity, in Deut. vi, 4, &c : "Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might ; and these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children ; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We know that virtue does not descend by lineal succession, nor piety by inheritance, yet we trust that the Almighty graciously regards the sincere endeavors of those parents whose early and unremitting care is over their offspring for good. Be ye, therefore, examples to them, in your meet- Importance of early instruction.
Responsibility of parents.

Should be examples in all respects. beings, your families, and employments. Keep them, while young, out of vain fashions, corrupt customs, and unprofitable conversation ; laboring to convince their young and tender minds of the propriety of restraint when necessary ; exhorting them in meekness, and commanding in wisdom. And, as they advance in age, guard them against the

Licentious publications and pernicious diversions condemned.

reading of licentious publications and of plays and romances of a nature prejudicial to the promotion of Christianity ; likewise, against pernicious diversions which have a tendency to draw the incautious mind from a sense of religious duty, bring it into a state of alienation from the Divine life, and deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

Caution against vanities.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear young people, that "the fear of the Lord is the beginning of wisdom." Take the advice of godly parents, guardians, and friends ; ever remembering that children ought to obey their parents in the Lord ; and that disobedience therein is a breach of the moral law, and is always offensive in the Divine sight.

With tender solicitude we impress it upon you :—flee from everything which may have a tendency to despoil you of your innocence, and to render your minds less obedient to that holy influence which your enlightened judgment demonstrates to be Truth. We beseech you, attend to this Heavenly Instructor, and dutifully yield to the correspondent tender advice of your friends. Shrink not from the Cross of Christ, in your dress, language or manners, but through a subjection of your wills to the Divine will, in these, and all other respects, walk in accordance with the purity of our profession, and the simplicity and spirituality of our worship ; that you may be instructive examples to serious inquirers after Truth, and not of those who, under a profession thereof, are preferring their own evil ways, and turning others aside from the footsteps of its followers.

Depend upon
enlightened
judgment.

Children may
be examples.

It is our desire that Friends may bring up the youth under their care in habits of industry, placing them, when practicable, with exemplary members of our Society, for instruction in such occupations as are consistent with our religious principles and testimonies ; so that they may be preserved in

Habits of
industry
commended.

becoming conduct and demeanor. Also, that those whose circumstances may furnish them with ability for instructing in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.

MODERATION AND SIMPLICITY.

AS OUR general appearance in these matters is largely indicative of the condition of our minds, as well as helpful or otherwise to ourselves and others, as it conforms more or less to the profession we make, we desire that our members shall be thoughtful in regard to the use of plain, kindly and honest words in their speech, avoiding extravagant phrases and formal compliments. When our minds are regulated by the spirit and purpose of the peaceable Gospel taught by Jesus, we believe our speech will reflect with plainness and simplicity the kindness, cour-

tesy, justice and Christian regard that lie back of it in the soul thus taught.

Our deportment should be in keeping Deportment. with our surroundings, serious and reverent in times of worship or solemnity, calm and just during our dealings or in controversy, willing and anxious to see the right on all sides, cheerful and kindly in the family and social relations, thoughtful of the different temperaments of individuals and differing ages, and upon all occasions avoiding hurtful conduct, and maintaining a true dignity becoming our profession.

In dress, decency, simplicity and utility Dress. should be observed as the essentials, neatness and good taste cultivated, and extravagance and foolish fashions avoided as being promoters of pride and vanity, and giving evidence of minds drawn aside from thoughts worthy of an intelligent, pure-minded man or woman.

MEMBERS IN NEED.

As mercy, compassion and charity are eminently required by the Gospel, it is desired that the condition of our members who are in indigent circumstances be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them in such business as they are capable of. To defray the expenses which their support, and the education of their children, will necessarily occasion, it is recommended to each Monthly or Preparative Meeting to be liberal in subscriptions for raising and continuing funds for these purposes. And, in the exercise of this benevolent care, it is desired that we may always guard against unnecessarily exposing the names or situation of our fellow members. Those who require pecuniary aid ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment; remembering that it is said, "in the multitude of counsellors there is safety." Prov. xi, 14.

Those in need
to be cared for.

Subscriptions
for the poor
to be liberal.

Guard against
exposure.

Where there is an obstinate refusal to ^{Prudence} conform to such advice, committees are to ^{enjoined.} be governed, in the distribution of the intended liberality, by a prudent discretion.

TRADE.

IT being evident that where the manifestations and restraints of the spirit of Truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements. But, because an inordinate love and pursuit ^{Pursuit of} of worldly riches often betray those who are ^{worldly riches} captivated by them into many difficulties and ^{discouraged.} dangers, to the great obstruction of the work of righteousness, we affectionately desire that the counsel and promise of the blessed Jesus, to his followers, may be borne in remembrance by us: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

The Yearly Meeting, being earnestly concerned that the service of our Religious

Society may not be obstructed, nor its reputation dishonored, by any imprudence of its members in their worldly engagements, recommends to all that they be careful not to venture upon business they do not understand, nor to launch into trade beyond their abilities, and at the risk of others; but that they limit their engagements by their means; and when they enter into contracts or agreements, whether written or by words, that they endeavor, on all occasions, strictly to fulfill them, that no occasion of reproach may be given.

Care as to venturing upon business beyond abilities.

Contracts to be kept.

We particularly exhort that none engage in any such concerns as depend on the deceptive probabilities of hazardous enterprises, but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle of which we make profession: whereby many disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained which is indispensable to the right enjoyment even of temporal things. And it is advised that when any among us err, or are in danger of erring, in these respects, they be timely and faithfully admonished.

Hazardous enterprises condemned.

It is further recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, Clear and accurate accounts to be kept. that they may at any time easily know whether they are living within their circumstances, and in case of death that these may not be perplexing to their survivors.

If a member be complained of for withholding a just debt, he should be tenderly Advice to those in debt. urged to payment ; and, if this be unavailing, he should be treated with as in other cases of disorderly conduct ; but if he is unable to satisfy his creditors, he should be advised to call them together, without loss of time, and submit the state of his affairs to their inspection, when, if the creditors apprehend a surrender of the debtors' effects to be necessary, he ought to consent ; and if he refuses, the Monthly Meeting of which he is a member should be informed thereof.

If any in such difficult circumstances manifest an honest intention, and shall offer all their property to their creditors without preference, let compassion and aid be Compassion and aid to be extended. extended to them as brethren. Having done what they could, no more for the present can be justly expected from them. Yet, if persons so failing in their circumstances

should at any time thereafter be favored with ability to pay off their deficiencies, justice Continued obligation to pay indebtedness, will require it of them, notwithstanding a legal discharge may have been obtained. This is, however, not meant to furnish any with a pretext for advancing such claims while persons so deficient are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is acquired.

And where Overseers, or other concerned Friends, have reason to fear that any person or family, by living beyond their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining Those in danger of failing to be counselled, in their circumstances, and likely to fail, it is recommended that such be seasonably counselled with, and, if it appear requisite, advised to call their creditors together without delay.

And it is directed that when failures occur among our members, the same should be reported by the Overseers, when Monthly Meetings are to carefully inquire of the assignees or trustees of the persons who have Overseers to investigate, failed how their deficiencies have happened, and ascertain if a fair and equal distribution

of their property has been made, without distinction or preference; and if it should appear that such equal distribution has not taken place, but that preferences have been given, the parties making such unequal and unjust payments should be treated with as in other cases of reproachful conduct.

We also desire that when Friends accept the office of assignee or trustee they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

Promptness of trustees enjoined.

We also caution all in membership with us to be careful how they enter into joint securities with others, under the specious plea of rendering acts of kindness; many by so doing have been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances.

Caution against security for others.

It is our affectionate desire that Friends may wait for Divine counsel in all their engagements, and not suffer their minds to be carried away by an inordinate desire of worldly riches; remembering the observation of the Apostle, in his day, and so often sorrowfully verified in ours, "they that would be rich fall into temptation and a snare, and, erring from the faith, pierce themselves

through with many sorrows." When riches, to any extraordinary degree, have been amassed by the successful industry of parents, they have often proved like wings to their children, carrying them beyond the limitations of Truth, into the liberties repugnant to our religious testimonies, and, sometimes, into enterprises which have terminated in irreparable damage to their temporal affairs, if not in an entire forgetfulness of the great work of their souls' salvation.

Undue accumulation of wealth a snare to the children. Industry not condemned. We do not condemn industry; we believe it to be not only praiseworthy but indispensable; it is the desire for great things, and the engrossment of the time and attention, from which we desire that our dear Friends may be preserved. We doubtless owe duties to ourselves and our families; but do we not owe, even ourselves, to our all-wise, all-protecting, and provident Creator?

Wagering or gaming prohibited. Such are to be treated with, who are concerned in lotteries of any description, however speciously disguised under the pretence of charity or philanthropy, or in wagering, or any other kind of gaming or immoral practices, and, if they be brought to a sense of the iniquity thereof, such offenders are without improper delay to remove the re-

proach, and clear, as much as possible, our Christian profession therefrom, by acknowledging and condemning the offence, in writing, under their hands, to the satisfaction of the Monthly Meeting.

MARRIAGES.

Marriage, being a Divine ordinance, and a solemn engagement for term of life, is of great importance to our temporal and spiritual well-being; it is often inconsiderately entered into, and from motives inconsistent with the evident intention of that unerring wisdom by which it was primarily ordained.

It is recommended that parents exercise a religious care over their children, to guard them against improper marriages and that they be joined with persons of similar religious inclinations, suitable dispositions and diligence in their business, all of which are necessary to a comfortable life in a married state.

We earnestly advise and exhort all persons in membership with us, previously to their making any procedure in marriage, to

Seriously to seriously and humbly wait upon the Lord,
 consider. for His counsel and direction in this important matter ; and, when favored with satisfactory clearness therein, they should seasonably acquaint their parents or guardians
 Ask consent. with their intentions and seek their consent.

It is earnestly recommended to Friends
 Caution. that they tenderly and carefully watch over our members, and extend seasonable caution and admonition, as occasion may require, relative to this important subject.

All persons about to marry at a distance from home, should procure, from the
 Certificates of approval. Monthly Meeting to which they belong, certificates of approval and of their membership. They should also obtain the consent of their parents or guardians ; and none should join themselves in marriage until such certificates and the consent of their parents or guardians be also produced in person, or by writing where it is practicable or can be reasonably obtained. But, as there is tenderness due to children and wards, as well as to parents and guardians, it is not to be understood that marriages
 Unreasonable objections not to be urged. are to be prohibited, on account of unreasonable objections on the part of the latter, but that Monthly Meetings exercise righteous judgment in such cases.

No Monthly Meeting is to permit any marriage to be proposed therein sooner than one year after the decease of former husband or wife.

It is directed that, on the occasion of marriages, Friends be careful to set a becoming example of moderation; it being the judgment of the Yearly Meeting that expensive and superfluous entertainments are inconsistent with Christian simplicity and solemnity; and that the parties themselves, their parents, and others concerned, do take care on these occasions, that no reproach arise, or cause of offence be given. Moderation
on occasion
of marriages.

For the accomplishment of marriage, the following order is to be observed: The parties are to inform the Monthly Meeting, under the care of which the marriage is to take place, of their intention, by a written proposal under their hand, in substance as follows:

To the Monthly Meeting of——.

We, the undersigned, purpose taking each other in marriage; which we hereby offer for the approbation of Friends. Form of
proposal.

The notice should be entered upon the minutes of the meeting, and a committee appointed, to make suitable inquiry concerning the proposed marriage.

If either of the parties has children, two or more Friends should be appointed in the meeting of which they are members, to see that the rights of the children be legally secured.

At the next meeting, if the committee reports that careful inquiry has been made, and no obstruction to the further proceeding of the parties appears, they being present unless prevented by reasons clearly satisfactory to the Monthly Meeting, they are to be left at liberty to accomplish their marriage, according to our rules ; and a suitable number of Friends should be appointed to attend, see that good order is observed, that the certificate is in proper form ; and that after the marriage it be placed in the hands of the Recorder for record.

Marriages are to be solemnized at the usual midweek meetings for worship, at a public meeting held for that purpose, in the solemnity due to the occasion, or at such other time and place as the Monthly Meeting, in its discretion, may appoint. At a suitable time, the parties are to stand up,

and, taking each other by the hand, declare in an audible and solemn manner, to the following effect, the man first, viz.—“In the presence of the Lord, and before this assembly, I take thee, F. G., to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband until death shall separate us.” And then the woman, in like manner: “In the presence of the Lord, and before this assembly, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife until death shall separate us.”

After this declaration, the marriage certificate should be then signed by the parties, and audibly read by some suitable Friend.

Marriage certificates should be in the following form:

Whereas, A. B., of———, in the county of ———, in———, son of C. and D. B., and F. G., daughter of H. and I. G., of———, having, in writing, laid their intentions of marriage with each other before the Monthly Meeting of the Religious Society of Friends, held at —— (where the parties are under the care of parents or guardians, unless in the case of unreasonable objections add), and having consent of parents or

Form of
ceremony.

Form of
certificate.

guardians concerned (as the case may be), the marriage was authorized by the said Meeting. Now, these are to certify whom it may concern, that for the full accomplishment of their said intentions, this —— day of the —— month, in the year of our Lord ——, they, the said A. B. and F. G., appeared in a meeting of the said people, held at——; and the said A. B., taking the said F. G. by the hand, did openly declare that he took her, the said F. G., to be his wife; promising, with Divine assistance, to be unto her a loving and faithful husband until death should separate them. And then, in the same assembly, the said F. G. did, in like manner, declare that she took him, the said A. B., to be her husband; promising, with Divine assistance, to be unto him a loving and faithful wife until death should separate them. And moreover, they, the said A. B. and F. G. (she, according to the custom of marriage, assuming the latter name of her husband), did, as a further confirmation thereof, then and there, to these presents set their hands.

A. B.
F. B.

And we, being present, subscribed }
our names as witnesses.

Our Religious Society has ever deemed the assumed power to join people in marriage, derived from any and every ecclesiastical source, as a usurpation unsanctioned by the Scriptures, and opposed to our plain testimonies in support of a free Gospel ministry, as required by the Great Head of the Church. If any member of our Society accomplish his or her marriage without the approbation of the Monthly Meeting, a committee shall be appointed to visit the party so deviating ; and if it should appear, by the report of such committee, that no improper conduct, or breach of our testimonies, has taken place in the accomplishment of said marriage, and the party is desirous of retaining his or her right of membership, and the committee report favorably thereto, Monthly Meetings are left at liberty to retain such members, and to permit their marriage certificates to be recorded in the record book of the Monthly Meeting of which one of them is a member, in cases where the marriage has been accomplished by our ceremony ; and that meeting should appoint a committee to see that the certificate is recorded within the time required by law, and also take care that the time at

Power to join
in marriage
derived from
ecclesiastical
source denied.

Committee to
be appointed
to inquire.

Certificate to
be recorded.

which the record was made has been endorsed on the certificate ; all of which should be duly reported to the Monthly Meeting.

If the parties, however, make a voluntary Acknowledgment- written acknowledgment of their deviation, before the case is brought forward by the overseers, Monthly Meetings may accept the same without reference to a committee.

Persons nearly That marriages of persons nearly related
related not by consanguinity may, as much as in us
to marry. lies, be prevented, this meeting concludes
that no marriage between any so near akin
as first cousins shall be sanctioned. The
term first cousins fully applies to every de-
scription of grand-children, descended from
one common parent. When it is known
that such cases of marriage are likely to
occur, overseers and other concerned Friends
should timely endeavor, by persuasive meas-
ures, to prevent their consummation.

When a member of our Society has a
prospect of accomplishing marriage with a
person not in membersip with us, should
Marriages with those not the latter be of orderly life and conversation,
members. and the parties desire to accomplish it
according to our order, Monthly Meetings
may permit them to proceed in the same
manner as if both were members, the same

care being observed throughout. In these cases the member remains such, but the other is not thereby constituted a member.

BURIALS.

THAT burials may be accomplished in an orderly manner, Monthly Meetings are directed to appoint a committee or committees, to be taken out of their several branches as occasion may require, to attend the burial of those of our Society, and also of others not in membership with us, who are to be interred in our grounds. Permission for the interment of the latter is to be obtained from this committee, which is to see that the services are conducted in a manner becoming the solemnity of the occasion. The committee may allow the meeting to be held at the Meeting House, if so desired by the friends of the deceased. This committee is also to take care that our burial grounds are properly enclosed and kept in good order.

Committees on
burial grounds
to be appointed.

Friends are affectionately admonished to

Moderation enjoined. be careful to avoid costly caskets or coffins and other unnecessary expenditures. We believe if those in affluent circumstances would observe moderation in these respects, the example would be most salutary on those less able to bear these unnecessary expenses.

Monuments. Friends are also enjoined, to maintain our testimony against affixing monuments for the purpose of distinction, to graves, in any of our burying grounds that would involve our testimony for the maintenance of simplicity and plainness in this direction. This is not intended, however, to prevent the erection of modest memorial stones or tablets to mark the resting place of the departed; which are to be of such dimensions only, as to admit of placing thereon, the name and date of the birth, and death of

Mourning dresses discouraged. the deceased. Our members are advised to avoid the custom of wearing expensive mourning.

As great inconvenience may arise from a want of due attention to keeping a regular record of deaths and burials, it is enjoined upon the Burial Ground Committee in each **Burial records.** Monthly Meeting, to keep such a record, in a book provided for the purpose. And in

order to engage the attention of Monthly Meetings more closely to this subject, it is further enjoined, that committees be appointed, at least once in three years, to examine and correct the records.

The following form for the records is proposed, as being both simple and explicit :

BURIALS.

Names of the Deceased.	When Deceased.	Age.	Where Buried.	Late Residence.	Occasional Notes.

PROPERTY AND CASH FUNDS.

A CASH fund having, by experience, been found useful for the exigencies of the Society, it is desired by the Yearly Meeting that the same be occasionally renewed by a collection from each Quarter, in the proportions which may, from time to time, be determined by the Yearly Meeting; and that it be continued in the hands of the treasurer appointed by the meeting, subject to be drawn

Funds, how to be raised.

out by its direction, or by the Representative Committee, as may be required.

Quarterly, Monthly or Preparative Meetings are also directed to raise and keep a fund, to be used for such purpose as their respective occasions may render necessary.

Quarterly, Monthly and other meetings are directed to make proper examinations of titles to property, into the titles of meeting houses, burial grounds and other real or personal property, the possession or custody of which has been Trustees. vested in trustees, or otherwise, for the use of said meetings or of our members ; so that in the event of the death or disability of such trustee, or from any other cause, vacancies may occur, the same may be filled by the appointment of others, so that all difficulties in the future possession or custody of any property may be avoided.

It is also directed that all meetings of record keep accurate accounts of all trusts and conveyances of property, and deposit the evidences of the same in some safe place.

Deposit of We believe there is no place so suitable records in vault to deposit these valuable records as in the at Park Avenue fire-proof vault provided by the Yearly Meeting for that purpose, at Park Avenue, Baltimore, and Friends are advised to place all recommended.

such books, title papers, and other documents of interest as are not in use, under the care of the custodians appointed by the Representative Committee.

CIVIL GOVERNMENT.

WE have ever maintained, that it is our Duty to duty to obey all the requirements of Civil Government. Government, except those by which our allegiance to God is interfered with.

Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be incumbent upon us, to maintain it inviolate among ourselves ; and, therefore, exhort all in profession with us, to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles ; or in the exercise of which they may be, or apprehend themselves to be, under the necessity of exacting from others, any compliances against which they are themselves conscientiously scrupulous.

Caution as to
accepting
office.

Care advised concerning elections to office. It is also our judgment, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren or others, to offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings, on account of their conscientious scruples. The principle of Truth calls us out of contention ; it even seeks not its own ends by means productive of animosity ; much less, therefore, should its professors indulge themselves in strife, for objects of a perishing nature.

Friends are advised to bear themselves circumspectly toward all men, in the peaceable spirit of the Gospel, to avoid excited **Political controversies.** political controversies, or giving just occasion of offence to those in authority, striving to live in the daily practice of the principles of justice, truthfulness and love, preferring our testimonies to every temporal consideration.

WAR.

BELIEVING that the spirit of the Gospel breathes "peace on earth and good will toward men," it is our earnest desire that Friends may adhere, faithfully, to our ancient testimony against wars and military service, Caution against uniting in any warlike measures. avoiding to unite with any in warlike measures, either offensive or defensive; that, by the innocence of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof.

It is fervently recommended to our members that they be religiously guarded against approving or showing the least connivance at war.

The bearing of arms, the practice of military exercises, and the paying of money in lieu of personal military service, we regard as violations of our testimony against war; and those of our members who deviate in either of these particulars are to be tenderly dealt with. Military exercises or service.

Upon the serious subject of war, you

are not ignorant of what adorns our profession. Let us seek peace and pursue it, remembering that we are called to love one another. Thus every germ of enmity may be eradicated from our enclosure; for, truly, there is a soil in which it cannot live—this soil is Christian humility. May we, therefore, be peaceable ourselves in words and actions, seeking for that disposition in which we can pray to the Father of the Universe, that He may breathe the spirit of reconciliation into the hearts of his erring and contending creatures.

Christian humility and peace among ourselves enjoined.

ARBITRATION.

WHEN differences arise between our members, in regard to their property, they are to proceed in the following manner:

Aggrieved party should strive to settle dispute.

The party who thinks himself aggrieved, should, in the first place, calmly and kindly request the other to comply with his demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he may authorize, should take

with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage, by bond or other written instrument adapted to the occasion, to abide by their decision. Arbitrators should be chosen.

Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay ; giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision ; which they should be careful to do within the time agreed upon. Arbitrators to act without delay.

But, if either of the parties refuses to submit the matter in dispute to arbitrators, or, when they shall have submitted it, neglects to give his attendance when desired, without assigning a sufficient reason, or will not abide by their award when issued ; in either of these cases, the person so offending should When complaint is to be made to Monthly Meeting.

be complained of to the Monthly Meeting of which he is a member ; and if the brotherly endeavors and admonitions of the meeting, in this capacity, fail to produce a conformity to justice in the case, the said meeting should express its disapproval of such action unless such person make it evident, to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust. In which case, the matter in dispute may be referred to the same, or other arbitrators, as the meeting shall judge best ; and their award shall be final so far as the meeting is concerned.

When arbitrators are at a loss for want of legal knowledge, it will be proper for them, Arbitrators may obtain legal counsel. at the joint expense of the parties, to take the opinion of counsel learned in law, in order to qualify them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously. They should shun all previous information respecting the case, or, having heard anything in regard to

it, remain as much as possible unbiased thereby. They should not refuse to hear any evidence which may be offered, nor receive any but in the presence of both parties; and, in their award, they need not assign any reason for their judgment.

And as there may be some circumstances, even in disputed matters, wherein the foregoing equitable mode of proceeding cannot be complied with; such as the party absconding, or leaving the country with design to defraud his creditors; or apparent danger of bankruptcy, or being overloaded with debts, and other creditors so pressing their demands as to occasion manifest damage to the claimant, by the time which would be taken in pursuing the above method; or, where there may be danger of future damage, as in cases of executors, administrators, agents, or trustees, it may, therefore, be necessary, and it is directed that the Monthly Meetings, where such cases happen, do hold excused such as shall, in the two first mentioned cases in this paragraph, proceed at law; and in the latter case, of executors, administrators, agents, or trustees, where it shall appear to the meeting, that the matter is of importance, and that our friendly way would be unwise, such may

When arbitration may be regarded as unwise.

be permitted to have the matter tried at law, with this caution, however, that the parties, on both sides, behave toward each other in brotherly love and moderation, without anger or animosity. But, if any member of our Religious Society, disregarding the Gospel order prescribed by our Discipline, shall arrest or sue at law, any other member, (not being under such necessity as before stated), it shall be deemed a departure from the peaceable principles of which we make profession; and the Monthly Meeting should treat with such offenders and endeavor to prevail upon them to withdraw the suit and pay the costs thereof.

As it may sometimes occur that a member, either for want of a clear understanding of the business, or through improper influence, may present a complaint against another member, wherein the overseers, after fully hearing both parties, shall be decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof; which being ineffectual, and the complainant remaining dissatisfied therewith, he may inform the Monthly Meeting of which the other party is a member (without mentioning any name),

that having a matter in dispute with one of its members, the assistance of that meeting is desired, in order to procure a settlement thereof. The said meeting is then to appoint a committee to inquire into the propriety of submitting the matter to arbitration; and if it should judge that the complaint ought to be referred, it is to advise that it be submitted accordingly; but if the said committee concur in judgment with the overseers, the complaint is to be dismissed.

It is directed that Friends in the ministry be excused from serving as arbitrators.

INTOXICANTS AND NARCOTICS.

WE earnestly and lovingly advise our mem- Advice against
 bers to abstain from the use of all intoxicants, use of
 either as a beverage or in the preparation of intoxicants
 food, and to use their influence to induce as beverage.
 others to do likewise; to avoid frequenting
 places where such drinks are sold; that
 they do not engage either in the manu-
 facture, sale, importation, or distillation of any
 alcoholic liquors, unless it be for medicinal

Concerning purposes, or use in the arts; and that they
 renting of prop- abstain from renting their property or fur-
 erty, etc., for nishing any material for a purpose whereby
 sale of liquors. our testimony against intoxicating drinks will
 be violated, or doing aught that will in any
 way compromise this testimony.

If any member become addicted to the use
 of intoxicants, and uphold his course, or sign
 applications for licenses to sell the same,

Duty of rent his property for such purpose, or engage
 Monthly in the business in violation of our testimony,
 Meeting when it should concern the Monthly Meeting to
 members be- come addicted which such person belongs, tenderly to advise
 to use of with him as to his course, and if after earnest
 intoxicants. labor he still continues in the practice, the
 meeting should proceed as in other grave
 violations of our Testimonies.

Testimony to As the granting of licenses to sell intoxi-
 be borne against cants is contrary to the best interests of
 license to sell society, Friends are earnestly entreated to
 intoxicants. bear a faithful testimony, by precept and
 example, against a system which gives to
 individuals the sanction of government to
 engage in such a business.

Use of tobacco As the use of tobacco is injurious in
 advised its effects, especially upon the young, it is
 against. earnestly advised that Friends abstain, and
 encourage their children and those under

their care to abstain, from the use of this narcotic in any of its various forms; and also that Friends do not engage in its cultivation, manufacture or sale.

Realizing that danger attends the use of ^{Care in use of} all intoxicants, narcotics and opiates, Friends ^{all narcotics} are advised to be cautious in their use as ^{as medicine.} medicine, since the appetite acquired grows with the indulgence.

EDUCATION.

THE important subject of the education of our youth in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, having for many years engaged the attention of the Yearly Meeting, and advices having, from time to time, been issued to the several subordinate meetings, it is renewedly desired that Quarterly, Monthly and Preparative Meetings may be incited to a proper effort for the estab- ^{Care to estab-} lishment and support of schools; there being ^{lish schools.} but little doubt that as Friends unite and cherish a disposition of liberality for the

assistance of each other in this important work, they will be enabled to make such provision as would encourage well qualified persons to engage in this profession; for want of which, it has been observed, that children have sometimes been committed to the care of persons of doubtful character and corrupt minds, by whose example and influence they have been betrayed into principles and habits which have had an injurious effect on them through life. It is, therefore, incumbent on us to guard against this danger, and endeavor to procure tutors of our own religious persuasion; who may be not only capable of instructing our children in useful learning, but in such manual training as will fit them for business and of educating them in the knowledge of their duty to God, and to each other.

INDIAN AND AFRICAN RACES.

THE past efforts of our Society to elevate and improve the condition of these classes of our fellow-men, and the beneficial results thereof, encourage the Yearly Meeting to recommend to our members generally to consider attentively, from time to time, what further help it may be right for us to extend to the Indian and African races. It should not be forgotten that the soil which yields so bountifully to us was once the home of the Indians, and furnished their maintenance, and that we are yet justly their debtors.

Help to be
extended toward
the Indian and
African races.

In relation to the descendants of the African race, we earnestly desire that those under the care of our members may be treated with kindness, and instructed in the principles of the Christian religion, as well as in such branches of learning as may fit them to become useful citizens.

Education
of same.

While we rejoice that property in man is no longer recognized by the laws of our country, we tenderly encourage our members, on all proper occasions, to bear our testimony against all human bondage and forms of oppression.

OATHS.

Testimony
against oaths. OUR testimony against the imposition of oaths is founded upon the immutable basis of Eternal Truth, and is sustained by the following express and positive command of the Author of the Christian religion, viz. : "Ye have heard that it hath been said, by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths ; but I say unto you, swear not at all: neither by heaven, for it is God's throne ; nor by the earth, for it is His footstool ; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea, nay, nay ; for whatsoever is more than these, cometh of evil." Matt. v, 33 to 37.

This testimony, we also find, was clearly upheld and emphatically enjoined by the apostle James, upon his Christian brethren : "But above all things, my brethren," says he, "swear not ; neither by heaven, neither

by the earth, neither by any other oath ; but let your yea be yea, and your nay, nay ; lest ye fall into condemnation.” Jas. v, 12.

Believing, therefore, that no sophistry or argument can invalidate prohibitions thus clear and positive, we are bound religiously to regard them ; and while we feel gratitude for the continuance of that indulgence by which our affirmation is accepted, let us evince our sincerity in relation to this testimony by faithfully maintaining it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor toward them.

MEMORIALS.

INASMUCH as the commemoration of the lives of the righteous may prove an incentive to the living to imitate their virtues, should any Monthly Meeting, upon due consideration, believe that it would be profitable to prepare a memorial concerning a deceased member, such memorial is to be sent to the

Memorials :
when to prepare
and how they
should be
forwarded to
Yearly Meeting.

Quarterly Meeting, where it is to be further considered ; and, if approved, is from thence to be forwarded to the Representative Committee, for further consideration and approbation, previously to its being laid before the Yearly Meeting.

WILLS.

KNOWING how suddenly many are removed by death, it is recommended that Friends who have estates to dispose of, make their wills in time of health and strength of judgment, and therein dispose of their property in such justice and wisdom as may be to their satisfaction and peace, laying aside all resentment lest it should go with them to the grave, remembering we all stand in need of mercy and forgiveness. Making wills in due time cannot shorten life ; but the omission or delay thereof to a time of sickness, when the mind should not be diverted from a solemn consideration of the approaching termination of life, has proved disastrous to many, and has been the occasion of creating

Importance of making wills.

To make them while in health.

discontent and animosity in families, which the more seasonable and deliberate performance of this necessary duty might have prevented.

We also recommend that Friends employ persons of competent legal knowledge to write their wills ; as great inconvenience and injury to families have sometimes occurred through the unskillfulness of those who have taken upon themselves to write wills. Persons writing wills should have competent legal knowledge.

We further desire that the executors, administrators and trustees concerned in wills and settlements may take especial care to discharge, faithfully, their respective trusts according to law and the intent of the donors or testators. Administrators and trustees concerned in wills should faithfully discharge trust.

ORDER OF BUSINESS.

THE following order of business is recommended to be observed in the Preparative, Monthly, and Quarterly Meetings.

PREPARATIVE MEETINGS.

1. Opening Minute.
2. Minutes of last Meeting and unfinished business.
3. Read and answer Queries at the usual time for such business.
4. New business.
5. Appoint Representatives to Monthly Meeting.
6. Minute of adjournment.

MONTHLY MEETINGS.

1. Opening Minute.
2. Read reports from Preparative Meetings and call names of Representatives.
3. Read Minutes of visiting Friends in attendance from other Meetings, if any.
4. Minutes of last Monthly Meeting and unfinished business.

5. Read Queries and Answers, and prepare Summaries to the Answers at the usual time.

6. New business.

7. Read and act upon any Communication from the Yearly or Quarterly Meeting.

8. Appoint Representatives to the Quarterly Meeting at the time required.

9. Minute of adjournment.

QUARTERLY MEETINGS.

1. Opening Minute.

2. Read reports from Monthly Meetings and call names of Representatives.

3. Read Minutes of visiting Friends in attendance from other Meetings, if any.

4. Minutes of last Quarterly Meeting and unfinished business.

5. Read Queries and Answers as they appear in the reports from the Monthly Meetings and prepare Summaries of said Answers.

6. New business.

7. Read and act upon any Communication from the Yearly Meeting.

8. Appoint Representatives to the Yearly Meeting at the Meeting preceding the Yearly Meeting.

9. Minute of adjournment.

APPENDIX.

A.

The following Law was enacted by the General Assembly of Maryland, in the year 1868, to enable our members to accomplish marriage with those not in membership with us, according to our order, and to provide for the recording of their marriage certificates:

"Any person, within this State, may marry according to the ceremony used by the people called Quakers, provided the contracting parties shall sign a certificate to the effect that they have agreed to take each other for husband and wife, and that the said certificate has been attested by at least twelve witnesses; and, provided further, that the said certificate shall, within sixty days, be recorded, either amongst the records of the Society to which either of the contracting parties may belong, or in some court of record in the city or county in which the said marriage may be accomplished."

"Approved February 18, 1868."

B.

Extract from the Epistle of the Meeting for Sufferings in London, dated the sixth day of the Seventh month, 1751, which was republished by direction of a Meeting for Sufferings, held in Philadelphia, the 15th of the Twelfth month, 1791, and recommended to the observation of the members of our Religious Society in general.

DEAR FRIENDS—We think it may be useful and expedient to revive in your remembrance some of the motives which induced our ancient Friends to forbear the vulgar appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to Scripture, and the practice of good men therein recorded.

The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded not only to abstain from the idolatrous practices of the nations in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded, and even to "make no mention of the names of other gods, neither to let it be heard out of their mouths." *Exod. xxiii, 13.* This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance respecting the honor of the One Almighty Being; the same yesterday, to-day and forever; and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, that "The Lord, He is God, and that there is none else beside Him." *Deut. iv, 35;* who hath declared, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." *Isaiah xlii, 8.*

Convinced of this great and everlasting truth, both by the testimony of the Holy Scripture, and the manifestation of that Divine principle which leads those who are faithful to its teachings from all that would dishonor the name of God, either in word or deed, our ancient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honor to the idols of the heathen, and in conformity to their false worships. This concern rested upon them from a firm persuasion that the glorious Gospel Day and Time was come, wherein the Lord was fulfilling his Covenant with Israel, viz.: "I will take away the names of Baalim* out of his mouth, and they shall no more be remembered by their name." *Hosea ii, 17.*

And that you may the more clearly discern the importance of that Christian testimony, borne by our predecessors in

* The word Baalim, being the plural number of Baal, signifying Lord, has relation to names of divers idols of the heathen, worshiped in several places.

this case, we recommend what follows to your serious consideration, viz.:

A Brief Account of the Origin of the names of some Months of the year, and of all the days of the week, now customarily and commonly used.

1. January was so called from Janus, an ancient king of Italy, whom heathenish superstition had deified; to whom a temple was built, and this month dedicated.

2. February was so called from Februa, a word denoting purgation by sacrifices; it being usual in this month for the priests of the heathen god Pan to offer sacrifices and perform certain rites, conducing, as was supposed, to the cleansing or purgation of the people.

3. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

4. April is generally supposed to derive its name from the Greek appellation of Venus, an imaginary goddess, worshipped by the Romans.

5. May is said to be so called from Maia, the mother of Mercury, another of their pretended Ethnic deities, to whom in this month they paid their devotions.

6. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

7. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

8. August, so named in honor of Augustus Cæsar, another of the Roman emperors. This month was before called Sextilis, or the Sixth.

The other four months, namely, September, October, November, December, still retain their numerical Latin names, which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued use of them hitherto as well as from the practice of the Jews before the Babylonish captivity,* it seemed highly probable that the method of distinguishing the

* See the Scriptures to the time of Ezra.

months by their numerical order only, was the most ancient, as it is the most plain, simple and rational.

As the idolatrous Romans thus gave names to several of the months in honor of their pretended deities, so the like idolatry, prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol which on that day they peculiarly worshiped; hence:

The First day of the week was by them called Sunday, from their customary adoration of the Sun upon that day.

The Second day of the week they called Monday, from their usual custom of worshiping the Moon on that day.

The Third day of the week they named Tuesday, in honor of one of their idols, called Tuisco.

The Fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddess by them worshiped.

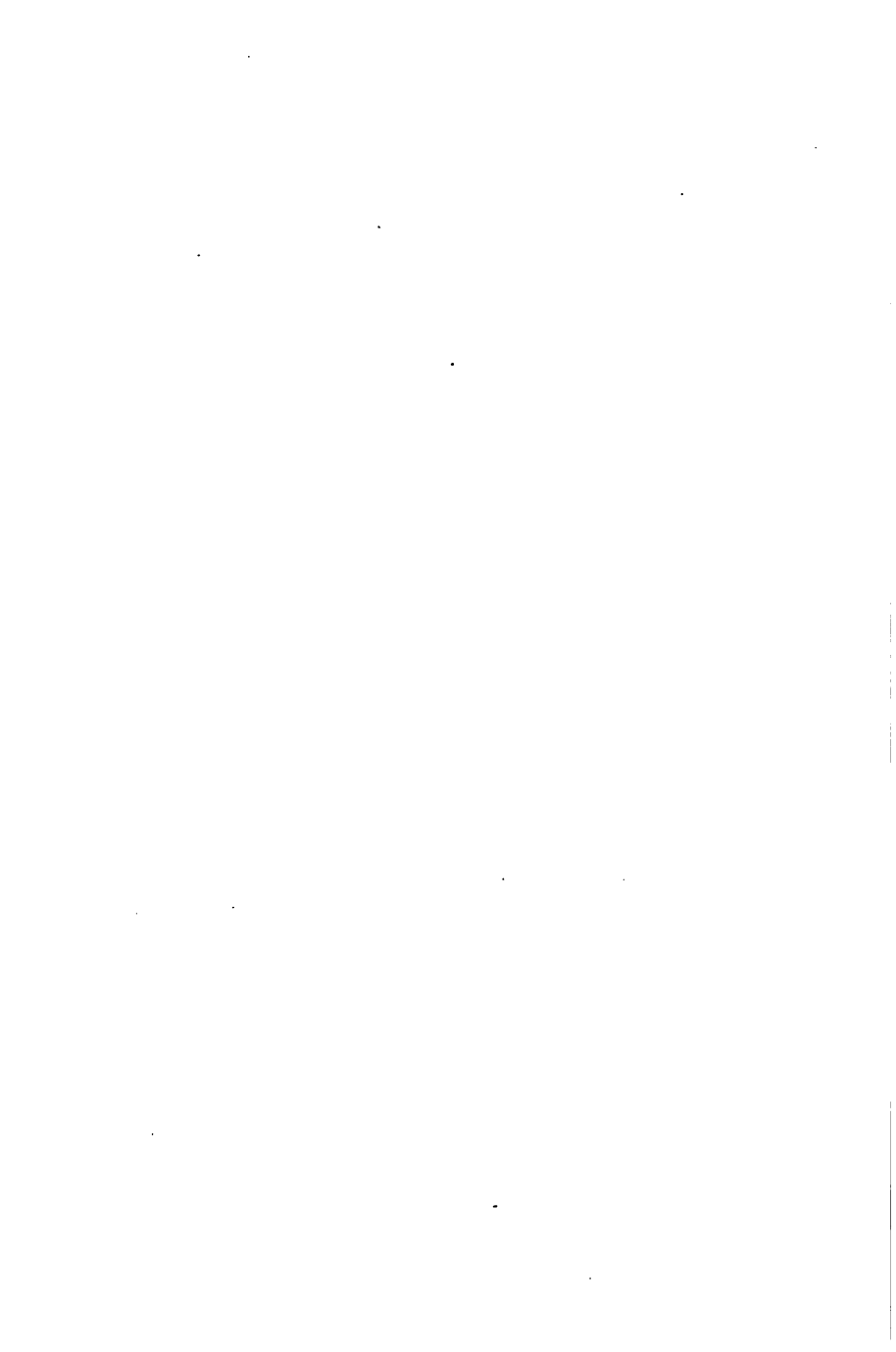
The Seventh day they styled Saturday, as is supposed from Saturn or Seater, by them then worshiped.

The continued use of these names of days, derived from such gross idolatry of the heathen, is a demonstration how little the purity of the Christian religion was understood by the generality of those who came into the public profession of it.

The following ages of Popish superstition not only indulged their proselytes in the use of such heathenish names and customs, but also invented and introduced other unsound and unscriptural practices in religion. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies and sacrifices, embraced prevailing Christianity with selfish views; and labored early, with too much success, to find employment for themselves by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those which in their former state of heathenism they had been accustomed to.

From this corrupt source sprang the Popish sacrifice of the Mass, the celebration of which, at particular times and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing, therefore, that these appellations and names of days, months and times, are of an idolatrous or superstitious original, contrary to the Divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the Truth, for the sake of which they patiently endured many revilings, let neither the reproach of singularity, nor the specious reasonings of such as would evade the Cross of Christ, turn you aside from the simplicity of the Gospel, nor discourage you from keeping to the language of Truth, in denominating the months and days according to the plain and scriptural way of expression; and so shall we follow the example of our worthy elders, and come up in a noble and honorable testimony against these and all other remains of idolatry and superstition.



INDEX.

	PAGE
ADVICES—GENERAL	32
Advices when to read.....	32
Moderation	32
Care in placing children.....	33
Temporal affairs	33
Apply for certificates.....	33
Private treatment of those who cause uneasiness.	33
To observe order and decorum in meetings for -business	33
ADVICES TO MINISTERS AND ELDERS.....	50
When to be read.....	50
Caution as to preamble.....	50
The Bible.....	50
Caution concerning disputed points.....	50
Unnecessary additions	50
Tones discouraged	50
Encouragement to dwell in the "life".....	51
ARBITRATION	90
Aggrieved party should strive to settle dispute..	90
Arbitrators should be chosen.....	91
Arbitrators to act without delay.....	91
When complaint is to be made to Monthly Meet- ing	91
Arbitrators may obtain legal Counsel.....	92
When arbitration unwise.....	93
Suit at law against another member a departure from our principles.....	94
When complaint is improperly presented, speedy settlement advised.....	94
APPEALS.....	36
Not to appeal from wrong motive.....	36
How appeals are to go forward.....	36

	PAGE
Quarterly Meeting to appoint Committee.....	36
To inform appellant.....	37
Meeting can require a rehearing.....	37
Appeal to Yearly Meeting.....	37
Notices to be sent.....	38
When appellants may be present.....	38
APPENDIX.....	107
BALTIMORE YEARLY MEETING OF FRIENDS	10
Establishment of Yearly Meeting.....	10
Time of Yearly Meeting.....	11
Meeting of Ministers and Elders.....	11
Devotional Meeting.....	11
Appointment of Clerks.....	11
Custody of reports.....	12
Representatives to be excused.....	12
Unity and good order.....	12
Love and good will to predominate.....	13
The aged and middle aged and the youth to be faithful	13
BURIALS.....	83
Committees on Burial Grounds to be appointed.	83
Moderation enjoined.....	84
Monuments.....	84
Mourning-dresses discouraged.....	84
Burial records	84
CIVIL GOVERNMENT.....	87
Duty to Government.....	87
Caution as to accepting office.....	87
Care advised concerning elections to office.....	88
Political Controversies.....	88
CONDUCT AND CONVERSATION.....	59
Belief in revelation and Divinity of Christ.....	59
Strict justice in Commercial intercourse.....	59
Secret Societies of Evil tendencies.....	60
Caution against cruelty to dumb animals.....	60
Exhortation to observe rule of Conduct pre-scribed by Jesus.....	60

INDEX.

115

	PAGE
DIVERSIONS.....	61
Discrimination in regard to.....	61
Amusements.....	61
Certain diversions discouraged.....	61
Friends urged to seek pleasure in safe channels..	62
EDUCATION.....	97
Care to establish Schools.....	97
FAMILY VISITS.....	58
An important service.....	58
INDIAN AND AFRICAN RACES.....	99
Help to be extended toward them.....	99
Education of same.....	99
INTOXICANTS AND NARCOTICS.....	95
Advice against use of intoxicants as beverage...	95
Concerning renting of property, etc., for sale of liquors.....	96
Duty of Monthly Meeting when members be- come addicted to use of intoxicants.....	96
Testimony to be borne against license.....	96
Use of tobacco advised against.....	96
Care in use of narcotics as medicine.....	97
INTRODUCTION	7
Belief.....	7
Reasons for Discipline.....	7
Meetings have various functions.....	8
Department in administration of discipline.....	9
Instruction of youth in principles.....	9
MARRIAGES.....	75
Solemnity of Marriage.....	75
Parents to guard against improper Marriages...	75
Seriously to consider.....	76
Ask Consent.....	76
Caution.....	76
Certificates of approval.....	76
Unreasonable objections not to be urged.....	76
Moderation on occasion of Marriages.....	77
Form of proposal.....	77

	PAGE
Committee of inquiry.....	78
Children's rights.....	78
Permission for Marriage.....	78
Committee to attend Marriage.....	78
When Marriage may be Solemnized.....	78
Form of Ceremony.....	79
Form of Certificate.....	79
Power to join in Marriage derived from ecclesiastical source denied.....	81
Committee to be appointed to inquire.....	81
Certificate to be recorded.....	81
Acknowledgment	82
Persons nearly related not to marry.....	82
Marriage with those not members.....	82
MEMBERS IN NEED.....	68
Those in need to be cared for.....	68
Subscriptions for poor to be liberal.....	68
Guard against exposure.....	68
Prudence enjoined.....	69
MEMORIALS	101
When to be prepared and how forwarded to	
Yearly Meeting	101
MEMBERSHIP	14
Applications how made and Considered.....	14
Birth right.....	14
Committee to extend care to children.....	14
Joining other religious organizations.....	15
Members absenting themselves.....	15
Certificates of removal how accepted.....	15
Records kept of certificates of removal.....	16
Record of membership.....	16
Care respecting removal.....	16
Members removing to apply for certificates....	17
Certificates sent for minors.....	17
Care in forwarding certificates.....	17
Membership during minority.....	18
Resignation of members.....	18

MEETINGS FOR BUSINESS AND THE AD-	
MINISTRATION OF DISCIPLINE.....	21
Rights of men and women coequal.....	21
Authority for Meetings of business.....	21
Accountability of various Meetings.....	22
Powers of various Meetings.....	22
Authority to establish Meetings.....	22
Preparative Meetings may be discontinued.....	23
Duty of Meetings to keep records.....	23
Apply to quarterly Meeting for assistance.....	24
Request for copy of Minutes.....	24
Care for those who transgress rules.....	24
Representatives to be appointed.....	24
Representatives to be punctual in attendance..	25
Appointment of clerks.....	25
Preparative Meetings to be prompt in forward-	
ing business.....	25
MEETINGS FOR WORSHIP.....	19
Importance of Meetings.....	19
True object of Meetings.....	19
Vocal Ministry not essential.....	20
Reverent deportment in Meeting.....	20
Children to attend Meetings.....	20
MINISTERS AND ELDERS.....	38
Ministers to attend closely to leadings of the	
Divine Spirit.....	39
Elders to have qualification.....	39
Advice to Ministers and Elders.....	39
Care to avoid disorder.....	40
Appointment of Elders.....	41
Elders how and when appointed.....	41
When an Elder is released.....	41
Ministers and Elders excused from Committees	41
Certificates of removal do not convey right of	
eldership	42
Acknowledgment of Ministers.....	42
Ministers not to sit in Meeting of Ministers and	
Elders nor to travel as Minister until ap-	
proved	43

	PAGE
Ministers to obtain Minutes.....	43
Minutes to be returned.....	43
Ministers not to appoint Meetings without authority	43
Ministers making general religious visits.....	44
Minutes of Ministers to be recorded.....	44
Companions and accommodations for Ministers.	45
Ministers and Elders to meet.....	45
Queries of Ministers and Elders to be read.....	45
Answers to queries to be forwarded to Yearly Meeting	46
Minutes of Ministers to travel abroad.....	46
Meeting of Ministers and Elders not to interfere with meetings for business.....	46
Who may attend meetings of Ministers and Elders.....	47
Timely care to be extended to Ministers.....	47
Order to be observed in reporting cases to Meeting	47
When those under care are not to attend Meeting	48
MINISTRY	55
Divine authority essential.....	55
Stated salary inimical to freedom.....	55
Gift in the Ministry pure and sacred.....	56
MODERATION AND SIMPLICITY.....	66
Plain, kindly and honest words.....	66
Department	67
Dress.....	67
OATHS	100
Testimony against oaths.....	100
ORDER OF BUSINESS.....	104
OVERSEERS	26
Appointment of overseers.....	26
Overseers to prepare answers to Queries.....	26
Duties of overseers.....	26
Committee to nominate overseers.....	27
Not hastily to excuse themselves.....	27

	PAGE
PARENTS AND CHILDREN	62
Children should have religious education.....	62
Folly of transitory enjoyments.....	63
Importance of early instruction.....	63
Responsibility of parents.....	63
Should be examples in all respects.....	64
Licentious publications, etc., condemned.....	64
Caution against vanities.....	64
Depend upon enlightened judgment.....	65
Children may be examples.....	65
Habits of industry commended.....	65
PROPERTY AND CASH FUNDS	85
Funds, how to be raised.....	85
Examination of titles to property.....	86
Trustees.....	86
Deposit of records in vault at Park Avenue re- commended	86
PUBLICATIONS	54
Publications encouraged.....	54
Authority to be stated.....	54
To exclude harmful and encourage good litera- ture	55
QUERIES	28
Object of the Queries.....	28
For the encouragement of Elders and overseers	28
When to be read.....	28
Three Queries to be read.....	29
When not to be read.....	29
Attendance of Meetings.....	29
Simplicity in apparel, profitable literature, etc....	30
Intoxicating liquors and narcotics.....	30
The poor	30
Free Gospel Ministry.....	31
Living within income.....	31
War, oppression, etc.....	31
First-day Schools and Young Friends' Associ- ations	31

	PAGE
Record of Membership.....	31
New Meetings.....	32
Guarded education of children.....	32
QUERIES FOR MEETINGS OF MINISTERS	
AND ELDERS.....	48
When to be read.....	48
Attendance of Meetings.....	49
Divine ability	49
Unity	49
Are Ministers and Elders examples.....	49
REPRESENTATIVE COMMITTEE.....	51
Change of name.....	51
How constituted	51
When to meet.....	52
Number required to call a Meeting.....	52
To keep Minutes.....	52
Quorum	52
Not to interfere in matter of faith or discipline..	52
To represent the Yearly Meeting.....	52
To have oversight of all writings.....	53
Authority to call upon Treasurer.....	53
Titles and legacies.....	53
Memorials	53
To correspond.....	53
Who may attend Meetings.....	54
SCRIPTURES.....	57
Acquaintance with the Bible encouraged.....	57
Children to be taught a reverent esteem for precepts contained therein.....	57
TRADE.....	69
Pursuit of worldly riches discouraged.....	69
Care as to venturing upon business beyond abili- ties.....	70
Contracts to be kept.....	70
Hazardous enterprises condemned.....	70
Clear and accurate accounts to be kept.....	71
Advice to those in debt.....	71

INDEX.

121

	PAGE
Compassion and aid to be extended.....	71
Continued obligation to pay indebtedness.....	72
Those in danger of failing to be counselled.....	72
Overseers to investigate.....	72
Promptness of trustees enjoined.....	73
Caution against security for others.....	73
Undue accumulation of wealth a snare to the children	74
Industry not condemned.....	74
Wagering or gaming prohibited.....	74
TREATING WITH DELINQUENTS.....	34
Solicitude of the Society for its Members.....	34
Caution on treating with delinquents.....	34
When disownment may be resorted to.....	35
Authority of Monthly Meetings to disown.....	35
Causes for disownment.....	35
WAR.....	89
Caution against uniting in any warlike measures.	89
Military exercises or service.....	89
Christian humility and peace among ourselves, enjoined	90
WILLS	102
Importance of making wills.....	102
To make them while in health.....	102
Persons writing wills should have competent legal knowledge.....	103
Administrators and Trustees concerned in wills should faithfully discharge trust.....	103

